LORD JAGADBANDHU

Prof. Sukhendu Shekhar Dutta

LORD JAGADBANDHU

[The Friend of the Universe]

FOREWORD BY

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FOREWORD

One veteran professor of a renowned college of Assam. Sri Sukhendu Dutta, has endeavoured to study the deeply meditative aspect of the divine life and teaching of Prabhu Jagadbandhu in this short compendium.

I have gone through the pages of this brochure with delight and appreciation that it deserves. The innermost significance of the adorable descent of Sree Hari on this mundane plane can never be brought to man's logical understanding. It does require grace of the Merciful One. The profound cause that makes the Highest intermingle with the meanest has found beautiful elucidation in Sri Chaitanya Charitamrita by Sri Krishnadas Kaviraj, the reverend author. The Supreme Being Hari, peculiarly, possesses an eternal desire to realise the sweetness of His own benign Personality through His near and dear ones—the main theme of the theological thinking of Goudia Vaishnaba Philosophy.

Following very strictly the sanctified footprints of Sri Krishnadas Goswamiji, Professor Dutta has tried to make explicit the raison—d'eter of the Incarnation of Lord Jagadbandhu. He is, I feel, not unsuccessful in this praiseworthy attempt. I pray to Lord to shower his blessings on this devoted writer.

Mahanambrata Brahmachari

SUBMISSION

I did never think of writing a book on the splendid glories and manifestations of the Godhead, In fact, I am fully aware of my inherent limitations. But I collected the courage to proceed with the task when I got instructions from my preceptor-guide Dr. Mahanambrataji. Sri Gurudev's desire emboldened me and helped me to complete the work.

In my humble way I have tried to highlight only a microscopic fraction of the 'Jagadbandhu Lila'. I know, many many things have been left out. The scope and dimension of this 'Lila' is so vast that it is beyond my capability to extend and expand my eye-sight to the infinite horizon of His celestial game.

In this book I have liberally borrowed from the writings of Dr. Mahanambrataji in particular, and the works of other scholars and devotees in general. I acknowledge debt to all who helped me, and fall prostrate to the lotus-feet of my most revered Sri Gurudev who got the work done by his unworthy son. Jai Jagadbandhu Hari.

Netaji Palli SUKHENDU SHEKHAR DUTTA
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PROLOGUE

The Vedas, the ancient holy scriptures of the world, uphold the eternal truth of the eternal existence of the Supreme Lord—SRI HARI. It is an axiomatic truth that God exists. 'Shrimad Bhagavatam', the fragrant extract of the Vedas, adds some new dimensions to the eternally accepted fact ef divine existence and manifestations. This holy scripture boldly announces the holy landing of Sri Hari, the Supreme Lord, in this mundane plane in perfect human shape. The Lord Himself comes down to the Earth in the form of a human being. It is challenging as well as surprising a truth established by the oriental seers. 'Owiug to the eternal will-to-communicate the God descends on Earth to re-unite His joyful Self with His created beings.' Essentially it is more a need of God Himself than of man. It is inherent in the very nature of the God to reveal Himself. He longs to come in touch with His beloved created beings and take them in His all-embracing arms.

God manifests Himself in human form to crush and annihilate worldly vices and revive eternal values. Of

course, there are more important reasons behind His incarnation. God has bound Himself to man and in that consists the greatest glory of human existence He manifests Himself again and again on this mundane plane. Lord Sri Krishna came down with His full divine manisfestations and illumined the Universe. The multi-dimensional personality of SriKrishna raised human civilisation to a celestial plane. Thus came Lord Sri Gauranga and brought about a heavenly unification of mankind irrespective of caste, creed and race. He ushered in a spiritual regeneration. His Philosophy of Love swept sway all vices from the society and gave mankind a soothing touch of life divine and its eternal bliss. The Lord (Hari Purusha), the Highest and the best person (Purusottamo) appeared as Prabhu Jagadbandhu and manifested Himself in Murshidabad and Faridpur. Through the ages the Lord in different forms lived and dwelt on earth and mixed with man. Again and again He associated Himself with the creatures of the world and manifested the charm and beauty of His person. He attracts all beings towards Himself so that they may realise the depth of His infinite mercy and love and be united with Him in joy and bliss.

The Lord incarnate is both Man and God Intermingling with cosmic objects is a matter of divine pleasure. God is a real man minus the attributes of imperfections. He maintains an existence of concrete bliss.

The entity of the creatures of the cosmos is part and parcel of the Supreme Being. They come from Him and go back to Him after a pleasant sojourn. The divergent manifestations of the Supreme are nothing but analytical expressions of the integrated whole. The divine game cannot be performed or enjoyed by the Creator alone Such a state of affair necessitates multiplications. One whole thing has to be divided as per logical necessity ; again the divided components have to be reunited for the sake of ultimate oneness. There is a chronological order in the manifestation of the Supreme Lord (Param-Brahma). Thus, starting from Lord Srikrishna and coming down to Haripurusha Jagadbandhu we find one complete rotation of the on-going cycle of God's manifestations and his sportings with His creatures,

Lord Jagadbandhu, the combination of all incarnations, descended on this earth with a view to bringing back the dormant humanity to supreme and

sublime consciousness as well as for the deliverance and emancipation of all the objects—animate or inanimate. The dimension or the vastness of Jagadbandhu Leela is beyond any sensible comprehension. The present narration is mere an attempt to have a glimpse of the splendid manifestation of the laudably loving Lord Prabhu Jagadbandhu.

The world civilisation is now in a state of transition. The transition that we have to effect to-day, if we are to survive, is a moral and spiritual revolution which should embrace the whole of the world. In this context, a penetrating thought and look into the totality of Jagadbandhu Leela alone can save the cosmic existence and sanctify the coming century.

THE SETTING

It was the age of 'Rule Britania'. Indian culture and religion were under tormenting pressure of industrial civilisation. India's first war of independence in 1857 was silenced by the satanic imperialist forces. Indian glory and glamour were pushed down to a

state of obliteration in the international arena. Mutual distrust and disbelief have ruined the concept of fraternity Spectacular scientific inventions and innovations have made human living more and more comfortable. But eternal human values and ethics reached their lowest ebb All these changes created a state of turbulent turmoil. Oppression and torture on the basis of caste and creed was the go of the day.

A state of growing confusion in the society received a new dimension in the hands of the revolutionary leaders of mother India. Raja Ram Mohan Roy, Swami Dayananda and others came forward with missionary zeal for upliftment of human values. The freedom-loving sons of the soil boldly came out with their schemes for shaking off the shackles of bondage. All these new developments signified the emergence of a new light—a new hope of emancipation of mankind. It became evident 'If winter comes, can spring be far behind'. A glorious regeneration seemed imminent.

The social scenario of India in general, and Bengal in particular, was extremely shocking. Caste distinctions made social life miserable, and communal

conflicts raised its ugly head. Being guided by the motives of personal gains, the so-called masters of society brought about ugly divisions and sub-divisions in the society. The vice of untouchability manifested itself in the ugliest form. The so-called untouchables and the oppressed class found it difficult to cope with and to adjust with the upper-castes. Fraternal feeling was conspicuously lacking. There was no dearth of scholars, but there was none to uphold the virtues of love and respect. Eternal human values were discarded and the weaker sections were reduced to a state of beast. The oppressed people lost their inherent right to stand erect. The unfortunate sufferers had no other alternative but to shed tears and convey the message of grief to the Saviour, The friend of the universe is never short of hearing. He has His commitment to come and rescue as and when needed. The prevailing painful state of affairs also signalled His immediate landing.

On the other hand, a grand manifestation of the Supreme Lord appeared to be an imperative necessity. A definite time interval is not needed for His manifestation. He comes whenever He wishes. He comes for the sake of completion of His divine game.

In course of divine sports Sri Radha would get transcendental delight by enjoying the charming beauty of Sri Krishna. But Lord Krishna was not in a position to realise the nature and depth of her delight. In fact He can not do it unless He appears in the role of Radha. So, in the eternal process of unification Lord Krishna became one with Sri Radha and appeared as Lord Gaurango just to have a taste of the divine pleasure enjoyed by Sri Radha. The divine sport can not be enjoyed by means of a single entity. So Lord Gaurango got himself divided into two parts—Gaurango and Nityananda, and enjoyed the celestial game. Lord Gaurango had deep longing for tasting the nature and magnitude of pleasure tasted by Nityananda. With a view to fulfilling this deepest desire, Lord Gaurango became one with Nityananda and assumed the form of Harispurush Jagadbandhu. This is the culminating conclusion of the divine process of manifestation. The dynamic cycle of incarnating process shall be completed to the extent of one full rotation only with the incarnation of Lord Jagadbandhu—the full and complete form of divine manifestation. Such a process of transformation is a matter of realisation experienced by the

blessed seers only. The holy landing of Sri Hari—the Leela combination—thus became inevitable.

The sublime ray of regeneration illuminated the infinite horizon A galaxy of seers were chanting hymns and eagerly waiting for auspicious conch-blowing. The stage seemed to be set for receiving the divine prodigy.

THE GRAND ADVENT

The highest God-head does not descend in the worldly process of birth. Though He has a mother, He is not born of mother's womb. It is an unbelievable truth. Only the privileged ones know the secret. "Never divesting myself of my essential attributes of suzerainty, that of being birthless, of being exhaustless, of being the lord of all, I go into brith of my own free choice by planting myself in my own native nature."

Dinanath Nyayratna, the father of Lord Jagadbandhu was a scholar of the highest order After the death of his uncle Aradhan Chakrabarty, Dinanath accepted the responsibility of running the educational institution of Dahapara in the District of Murshidabad (Bengal).

He also received royal patronage. The ruler of Bengal bestowed on him the highest possible honour.

Dinanath left his paternal residence of Govindapur in the district of Faridpur and reached Dahapara with his worshipped idol 'Sri Sri Radhagovind'. He was accompanied by Bama Devi, the eternal mother of the eternal lord, and daughter Kailaskamini At the holy arrival of the holy family, Dahapara assumed a new look and a new dimension. The place (Dahapara) attained the status of a glorious seat of learning, and the holy family became the source of perpetual joy to all. Everyone felt a sort of inexplicable delight but none could know the reason. Blooming flowers danced and fluttered and Nature assumed an unprecedented shine. The total environment appeared to be thrilling and charming.

In all these affairs, it is the Yogomaya, the Divine Creativity, who plays the mystic role. The holy union Dinanath-Bamadevi is an eternally sublime and continuous affair. The eternal partner were deeply engrossed in the divine thought all the time. They happened to be in a state of divine bliss and soared high in a supernatural plane. The Lord alone knew what had happened.

The lovely lady Bama Devi appeared to be the loveliest with the passage of time. Her paragon beauty excelled to the infinity. A glowing aura seemed to flow out of her body. The close relatives as well as the neighbours enjoyed her blooming beauty. A thrilling wave passed through their hearts ; but none could know the exact event to come In fact, some symptoms of pregnancy were also visible.

The blessed couple—Dinanath-Bama Devi—had to attend a festival in the palace of Murshidabad, close to Dahapara. Bamadevi talked to all the participants with joy and cordiality. At times she felt a thrilling sensation—a sort of celestial delight. Gradually came the dusk. Night became deep and quiet after the day-long strain. Dinanath-Bamadevi retired to bed and passed on to deep slumber. The mysterious developments accumlated so far moved towards its culmination at this stage. Bamadevi had the vision of an excellent sight.

She had gone to the Ganges for a bath accompanied by Dinanath. After bath they sat for meditation. The moon had just disappeared from the sky making room for the dawn. Mother cow had been shedding tears with loud cry as an expression of tormented soul. White

foamy waves of the Ganges passed on in a dancing fashion. Being carried by the current, a full-bloomed lotus appeared before them. On it was lying a cream-soft golden-colour prodigy. Dinanath picked up the divine object and placed it on the lap of Bama Devi. She embraced the angel-like object with her motherly affection. A thrilling wave swept through her body and she woke up.

Dinanath, too, woke up. The blessed lady narrated the story to him. On hearing the transcendental narration, Dinanath got engrossed in deep thought. The blessed couple rushed towards home without giving any information to the host family. Both of them proceeded in trembling steps brooding over the super-natural event. Tension rose high and they wondered if it was a dream or a reality. They got stupefied.

The couple dragged on their bodies and reached home before the day-break. In trembling feet they entered into their apartment and found a new born baby. A dazzling aura was flowing out of the body of the baby and the entire house got illuminated by a divine light. It was purely a transcendental matter and beyond the comprehension of any physical law. The eternal mother lifted the prodigy in her honey-

flowing breast. Her symptoms of conception disappeared instantly. It was 28 April, 1871.

The celestial touch of the baby raised the motherly affection of Bama Devi to a transcendental height and generated a rapture in her bosom. This mother and son relation is eternal This mother never carries in her womb and this son is never born of womb. The science of logic may not permit such a contention. But it is an inexplicable fact known to the seers alone. It is a divine affair—a fait accompli. The world witnessed the birth of the birthless once again.

He was christened "JAGADBANDHU"—the friend of the Universe.

THE DIVINITY OF THE LORD

The subjectivity of the God-head is beyond objective comprehension. It is not in the purview of logic or the science of calculus. Only the blessed one knows the fact, and that too, if He wants to make Himself known. "Lest they (the holymen) in their agony at

not seeing Me, pine away, I grant them the privilege to be able to see Me and My doings and hold communion with Me." There is nothing miraculous about it. Those who had this vision give us the facts and truths regarding the reality of the Lord and His eternal play.

The God-head is called 'Satchidananda Vigraha'. 'Sat' implies existence, 'chit' implies consciousness, and 'Ananda' implies bliss. The Supreme Lord is the perfect embodiment of 'existence-consciousness—bliss', i.e. He is Satchidananda It is a subjective concept which embodies the eternal truth par excellence. The Vedanta upholds and glorifies this mystic reality. Existence of God is an axiomatic truth. He maintains a bright and sublime God-consciousness in Him. And there is a perennial and infinite flow of His kindness towards the living creatures.

The divinity of Lord Jagadbandhu has been ascertained and established by the great seers of His time and of the subsequent periods It is a fait accompli. Even then, we can focus the torch of our inquisitiveness to some of the supporting evidences leading to the ultimate truth of His divine manifestation.

One Gangadhar Kaviraj informed Dinanath Nyayaratna about the arrival of a Nepali Monk in the residence of Rani Swarnamayee at Murshidabad. He was a great astrologer and seer. On getting the information, Dinanath met the monk with the horoscope of his son. The saintly astrologer was astonished at the first glance over the horoscope. He kept the horoscope with him and requested Dinanath to come once again. Next day, Dinanath met him again. The monk enquired of him if his son was alive. Dinanath was taken aback at this unexpected question and asked if there was anything wrong. The astrologer allayed his fear and requested him to bring the child before him. Third day, Dinanath appeared before the monk with his son. Instantly the monk took the baby to his bosom shed tears and placed the lotus feet of the child to his head. Dinanath felt embarrassed and supplicated to him for the welfare of his son. The monk entered into a transcendental state of mind and did not respond to his utterances. After a while he came down to the earthly plane of thought and expressed that his coming over to Bengal is a grand success. He added that some one gets the luck of looking into the horoscope in every incarnation, and

this time he was the fortunate fellow. The astrologer revealed that the conjuction of five planets which leads to the manifestation of God-head such as Shri Ram-Luxman; is in its peak position in this horoscope. So, He is none but the Supreme Lord who will salvage the humanity. Thereafter, none could trace out the monk in Murshidabad. The mysterious disappearance of the monk was indicative of some supernatural event.

A saint from the temple of Goddess Kiriteswari came to Dahapara and he had the luck to have a look at the Divine Prodigy. Instantly he spoke out that the boy would be a king. Dinanath expressed wonder about the possibility of a poor Brahmin's son becoming king. With all sublimity the saint reaffirmed that He would be a king—not of the material world but of the spiritual world, He pointed out the distinct divine signs and symbols in the lotus-feet of the divine child.

Noted devotees like Premananda Bharati, Sisir Kumar Ghose and many others addressed Lord Jagadbandhu as "Nava-Gouranga"—Lord Gauranga with a new appearance. A galaxy of saints and seers of Shri Vrindaban Dham and Shri Nabadwip Dham believed Him to be the God head.

The 'Englishman' newspaper reported, "Whispers

are now abroad of the advent of a New Incarnation in whom science will find a Newton and religion a saviour". Jai Nitaidev, a devotee of the highest order, used to quote the lines frequentty.

To a Vaishnaba devotee, Basil plant (Tulshi) is the symbol of devotion and is worshipped as Goddess Vrinda (Vrinda Devi). A devotee has to worship Vrinda Devi first and then to worship the Supreme Lord Sri Krishna. No worship can be performed without the leaves of 'Tulshi'. Digambari Devi, the cousin-sister of Lord Jagadbandhu, once noticed with great curiosity that the worshipped Tulsi plant was keeping its shadow clung to the feet of Jagadbandhu. Bandhu Sundar carefully changed His directions but the shadow followed His lotus-feet in right earnest.

At the closing stage of His life-span, Lord Shri Chaitanya consoled His mother Sachi Devi by saying that He would come back very soon as her son. The Lord also told His followers that there would be two more incarnations like the present one and that would be celebrated in songs and glorifications. Lord Shri Chaitanya initiated 'Kirtan' (Carol). This sublime culture or this mode of worshipping God received its perfection as well as perfect manifestation in Lord

Jagadbandhu. He is the embodiment of 'Kirtan'. This revelation came soon after the apparent departure of Lord Chaitanya Mahaprabhu. The categorical assurances of Mahaprabhu to His mother and followers got concrete shape in Lord Jagadbandhn. There is no other Divine Personality who could be related to the assurances given by Mahaprabhu. Lord Jagadbandhu descended amidst Kirtan, passed His time being engrossed in Kirtan and entered into His eternal Supra-mundane plane (Troyadash-Dasha) of perpetual Kirtan. Lord Shri Chaitanya kept His promise. This is a proof par-excellence of the Divinity of Lord Jagadbandhu. No more scriptural evidence is needed to establish His Divinity. It is an axiomatic truth—he knows who knows.

Superman Haran Kshyapa, believed to be the manifestation of Siva, once said to Golokmoni Devi, cousin-sister of Lord Jagadbandhu, "sister, you see, 'Joga' is not a human being—me too not. He is the king – we are His subjects."

Even in some scriptures we find the mention of the word 'Bandhu' (the devine friend). Dr. Mahanambrata Brahmachariji has quoted one sacred hymn from the Upanishad in his 'Gaur-Katha' Part III,

P-163, which is very much significant in connection with the divinity of Lord Jagadbandhu. The name 'Jagadbandhu' has been mentioned by Shri Roop Goswami in his 'Sri Gaur Sahasra Nām Stotra'. He has mentioned the same name, i.e., 'Jagadbandhu' in the Fourth Act of his book 'Lalit Mādhav' Lord Jagadbandhu Himself has said that His present incarnation is not without scriptural link.

The splendid and supernatural works of Lord Jagadbandhu—'Chandrapat', 'Trikal', 'Harikatha', etc., reveal His Divinity to the highest extent. All these books have been written in supernatural language. The seers alone can bring out the hidden truth. In all these writings, the seers have revealed some emphatic remarks of Lord Jagadbandhu about His divine manifestation. A deep penetration into the contents of 'Harikatha' alone shall prove the divine entity of Lord Jagadbandhu—the Supreme Lord.

The eternal existence of the Godhead is the precondition of cosmic reality. Lord Jagadbandhu is the culminating manifestation of that eternal existence. The information put forth so far just contains some simple narration in support of His eternal existence (i.e., 'Sat').

A bright and sublime God-consciousness is very much evident in Prabhu Jagadbandhu. He Himself exposed His Divine identity to the followers on several occasions and by means of several passing remarks. Some such expressions are quoted here :

"Look, this My supernatural body, is beyond the control of time and space."

"In this incarnation I will make even the atom-molecule realise the taste of My manifestation."

The Lord made the bold and significant declaration :

"There is nothing besides Me. Hari (the Supreme). Total emancipation (Mahāuddharan). The Male (Purusha). Jagadbandhu (friend of the Universe). The Supreme Divine entity (Parabrahma). Creation.

Know Me thus. I am free from today. Tell everyone about Me. Speak of Me eternally. Write about Me. Make Me open to the knowledge of all."

"I am the eternal Lord Srikrishna and Sri Gauranga The sumtotal of the two manifestations is Haripurush Jagadbandhu. Know it for certain. I am THAT."

"The Lila—combination of all things," "Haripurush Jagadbandhu."

These declarations uttered and written by the Lord Himself amply shows His divinity and God-consciousness.

The Supreme Lord carries on His chest 'Vrigu-Pada-Chinha'—a distinct mark symbolising incarnation of God. This divine sign was distinctly visible on the chest of Prabhu Jagadbandhu. Lest people should have a view of the sign, Prabhu would keep it covered by His cloth. Golokmani Devi was not aware of the divinity of her beloved Jagat Sundar. One day she wanted to unveil His chest for rubbing oil, but He resisted stubbornly. After a game of tussle, Prabhu Bandhu relented. Golokmoni Devi removed the cloth from His chest and caught a glimpse of 'Vrigu-Pada-Chinha' and lost her external senses for a while. This episode further reveals the Divinity of Lord Jagadbandhu.

In course of conversation, Lord Jagadbandhu once said, "Dinu's (Dinanath) wife did not conceive." It is a comment about His parents. A human being can not pass such a remark in such words about his father and mother. The Godhead alone can make such assertive comments.

An ardent devotee Sri Ramesh Chandra Chakravorty

witnessed Fullmoon on the forehead of Lord Jagadbandhu, The divine sign, called 'Chandraval, was visible only on the forehead of Lord Srikrishna. Ramesh Chandra's conviction about the divinity of Lord Jagadbandhu got cemented by this supernatural vision.

One night, mystic devotee Dukhiram, while in a state of Fourth Consciousness (Turiya), had experienced a miraculous sight of a supernatural object. To his utter ecstasy Dukhiram witnessed Prabhu Jagadbandhu in a dazzling six-arm form. The three pairs of arms had three different colour and three different postures signifying the presence or incorporation of all the previovs incarnations. It signified 'Lila—combination of all things'. It was an experience of transcendental plane for Dukhiram.

Srimat Mahanambrata Brahmachari Maharaj, the renowned saint of the present century, had the privilege to look into the Divine symbols—'Dhvaja—Bajrankush-Chinha—beneath the lotus-feet of Lord Jagadbandhu.

Many such experiences as well as incidents can be cited here in support of the Divinity of Lord Jagadbandhu. A vivid description of His divine manifestations has been recorded in 'Bandhu Lila

Tarangini', 'Jagat-Guru Maha-Mahaprabhu Jagadbandhu', 'Bandhu-Varta' and in other authentic books published by the Mahanambrata cultural and Welfare Trust (Calcutta-59).

The Supreme Lord (Hari-Purush) carries with Him the perennial and infinite flow of kindness Hari-purush is infinitely infinite in joy and love for His beings. Prabhu Jagadbandhu manifested His divine self with a view to salvaging the mankind from a miserably sunken position as well as the darkest pit of degeneration. He is immensely merciful towards His creatures. He comes to pull the degenerated humanity out of the sufferings of hell He attracts all His creatures towards His loving personality. Annie Beasant writes :

"When He who is beauty and love and bliss shows a little portion of Himself on earth enclosed in human form, the weary eyes of men light up, the tired hearts of men expand with a new hope and a new vigour. They are irresistibly attracted to Him. Devotion spontaneously springs up."

The charming personality of Lord Jagadbandhu attracted and influenced and moulded the life-style of the humanity in its totality. With His infinite

flow of kindness Bandhusundar transformed rusting iron into dazzling gold. He gave the untouchables the status of His beloved devotees. The 'Doms' and the 'Bagdis' acquired godlines by His grace. The fallen people came back to proper track of life by his divine touch.

In reality, it is almost impossible to identify the Godhead with the help of worldly evidences. We can just look into the divine signs and symbols as well as the dimension and magnitudes of His manifestations. In fact, only the blessed seer can identify Him.

Lord Jagadbandhu had a super-charming appearance. He had a golden complexion and length of six-feet (Chari-Hasta). Such a beauty and body-structure is beyond the comprehension of materialistic thought. He flooded the society with devotional prayers (Kirtan) and got Himself deeply absorbed in a state of perpetual felicity. He lifted the misguided and the untouchables and made them ardent devotees, The slighted and discarded persons and communities got a new direction in their life's journey. The Lord had attracted persons of different walks of life by His ambrosial mercy.

The Lord descends with the help of 'Yogomaya', the divine creativity, for performing His divine games. Sometimes He becomes detached with His status of divinity, again He gets back His divine identity. Sometimes, He reveals His divine beauties and qualities to His beloved devotees. Sometimes, the expressions of God-consciousness comes to the surface and He makes it visible to the blessed ones. Once Lord Jagadbandhu told His devotee Gopal Mitra, "I am the lotus-eyed Hari. I do have all the signs and symbols of your Srikrishna." Very often and in various words He declared Himself to be the collective force of the Universe—the only Male and the only Lord.

The expression of His kindness has been noticed in innumerable cases. Sripād Mahendraji, the founder-preceptor of Mahānām Sampradāy, rushed from Sri Vrindaban to Faridpur in quest of his dearest Lord. Mahendraji had the deepest longing for serving Him. The fortune of serving and worshipping Lord Jagadbandhu was bestowed on him. Kaviraj Jagendra Sarkar was out and out an infidel. By the grace of Lord Jagadbandhu, he became a devotee of the highest order. Premananda Bharati got the realisation of

'Bhakti' cult by the grace of the Lord. He established 'Sri Krishna Society' in America for propagating the 'Bhakti' cult.

Prince Manindra Bahadur got sunk in the vicious sea of all vices. Atul Champati Thakur took him to Faridpur for a holy view of the Lord. From inside the closed appartment Lord Jagadbandhu issued His command for shaving off his head. Immediately thereafter, the Lord directed Champati Thakur to take back the prince in that condition to Calcutta and in a third class rail compartment, Champati Thakur felt very much embarrassed at the happenings. Fortunately Manindra Bahadur had the insignt of looking into the mercy showered upon him throught this denial of the holy view. He was happy with the fact that while ordering for shaving the head and taking back to calcutta, the Almighty Lord at least took up the case of a sinner into His considerations—though rejecting the prayer. So he got the mercy in the form of rejection. By the grace of the Lord, Manindra Bahadur succeeded in coming out of the ugly grip of vices and followed the path of life-divine

All these and many other acts of mercy also prove the divinity of Lord Jagadbandhu The sublime mercy

of the Lord is more pleasing than that of His gorgeous glamour. Of course, the God-head could be known is both the ways.

In fact it is a futile endeavour to establish the divinity of the Supreme Lord by means of narrations or quotations or logical arguments. The blessed alone can say who is the God-head. It is wiser to depend on the conclusions arrived at by the blessed seers and preceptors. Belief and devotion can lead us to the highest plane of realisation. The world of belief begins only when and where the world of Metaphysics ends. Almighty Jagadbandhu alone can give us the eye to see Him.

CONTRIBUTIONS OF THE LORD

It is sheer foolishness to prepare an account of the contributions of the Supreme Lord who Himself is the root of all the contributions. It is also a fulite venture to bring the limitless within the limit of ordinary human thought and imagination. Still I wish to go ahead with such a scheme of highlighting

some of the dazzling contributions or gifts of Lord Jagadbandhu just to bring out the basic reasons of the present incarnation. He came with a definite purpose and that was 'Mahāuddhāran', i e., total or universal emancipation. Keeping in view the basic objective of 'Mahāuddhāran', the Lord put emphasis on some other preparatory aspects too. So, I make this humble attempt to highlight His gifts. A deep and penetrating look into His thoughts and deeds would help us in having at least a micro-scopic idea of the vastness of His manifestation

1. STREAMLINING THE PATH OF SPIRITUAL PURSUITS

Manifestations of Srikrishna, the Supreme Lord, were accepted in this mundane plane as the most adorable objects of worship. He was the embodiment of divine love and beauty. Sri Radha enjoyed the supreme adorable object to the fullest extent and becamee one with Him as a natural consequence. Such a union is an affair of celestial plane and the seers alone relish the beauty as well as its ambrosial taste.

Srikrishna had a deep longing for tasting the absorbing delight which Sri Radha used to derive from the blissful association with Him. Such a desire could be fulfilled only by transforming His own self and by assuming the form of Sri Radha. The culmination was reached through a supra-natural union of Radha-Krishna and consequent manifestation of a new form. This unified form is Lord Sri Gauranga. But the divine sports can not be performed alone Being afflicted with pangs of apparent separation, the Godhead bewailed for His own separated self. It is a beauty par-excellence, and an ardent devotee also gets a lesson on intensification of desire for elevating one's own self. As an integral part of the celestial plan, as well as for enhancing and enriching the divine game, Sri Nityananda appeared in the scene and took up the responsibility of propagating the name of 'Sri Hari'.

Lord Sri Gouranga kept Himself engrossed in His own divine thought (in Gambhira) and Sri Nityananda carried on the mission of chanting 'Harekrishna Mantra'. The perpetual chanting of 'Harekrishna' was needed for playing off 'Rai Reen' (debt to Sri Radha) as well as for drawing all beings to the most

sublime ideal of human life. Then, again, the logical necessity of ultimate oneness compelled Gauranga-Nityananda to get unified only to assume the form of Lord Jagadbandhu—the ultimate one. The above process of transformation and culmination of the Supreme object reveals the order of evolution in a very consistent and interesting manner. Thus we get a crystal clear line of thinking or pattern of meditation which is followed by the devotees of Lord Jagadbandhu. "The philosophy of human life propounded by Him is an entirely new exposition of the ancient truth—the truth which is the foundation, not of Hinduism or Christianity only, but of all the religions of the whole of the world. He believed that the True Religion of the world is One and only one, but the exoteric expressions of that one are many. When we shall discover this One in many and many in One, we shall establish a world religion." (Dr. Mahanambrata Brahmachari—Lectures & Dissertation, P. 18).

Thus from meditational as well as conceptual points of view we get a highly thought-evoking and penetrating insight into the totality of Divine sports for perpetual pursuits and enjoyment of human beings.

To-day, we have a highly methodical and palatable course of meditation showing us the path of total upliftment of one's own self. The course of life's journey to eternity could be enriched by going through 'Bandhu Smaran Mangal', 'Dhyan-Mangal' and 'Gopi Mantra Madhuri'—the unparalled writings of Dr. Mahanambrata Brahmachari Maharaj. All these writings contain the Divine information transmitted through Mahanambrataji for the benefit of the humanity.

II BRAHMACHARYA

Lord Jagadbandhu came down to this mundane plane with a view to protecting the world from imminent danger of annihilation of 'Mahāpralay.' The Dark Age (Kali Yuga) is over and the Bright Golden Age is knocking at the door We are now in the final phase of transition. This is the most crucial period in the history of human civilisation. Birth of a new world order shall be preceded by unprecedented destrutciion. Lord Jagndbandhu, the saviour of the world, advises the mankind to live like a 'Brahmachari.' Such a philosophy of life alone can save us from

imminent destruction. The Lord says, "Be Brahmachari and teach others to be Brahmachari". Dr. Mahanambrata Brahmachariji explains the concept of 'Brahmacharya' thus: 'Brahma' means the Biggest, Widest, Greatest, All-pervading, All-embracing—'Charya' means to 'Dwell in the All-embracing One'. It implies a full and perfect life. "Think yourself One with the wide world. Believe that you, each man and woman are an inseparable part of the entire world. Brahmacharya is not a name to achieve certain ends, instead it is both means and end. Our end is to develop consciousness of the world as an organised whole and the means is to keep yourself consciously one with the organised whole. Herein lies the peculiarity and beauty of the teaching. Do your daily duties, but do them not as your own work but as an inseparate part of the entire world's work. Make the whole world your family. It is in this way that you will raise yourself from your 'Karma' and share the 'Karma' of the world." (Dr. Mahanambrata Brahmachari—Lectures & Dissertation, P. 19). Lord Jagadbandhu Himself practised the kernel principles of Brahmacharya and inspired others.

Brahmacharya is the back bone of Indian culture

and civilisation. The root cause of degeneration of India lies in the absence of Brahmacharya. With a view to uplifting the mankind from the morbid state of living, Prabhu Jagadbandhu emphasised the practice of Brahmacharya among the youngsters and led to the path of a sublime life-divine He also made the practice firm and lively by relating it with the ambrosial touch of 'Harinam'. Many of His devotees attained a significant elevation by means of the sacrosanct practice of Brahmacharya. He inducted a new hope of survival among the suffering millions by propagating the virtues of Brahmacharya. The Lord carried on His holy mission bravely against all possible odds. He advanced with undaunted and indomitable spirit and produced a galaxy of saints meant for shaping the destiny of human civilisation in the most desired channel.

The blissful existence as well as advancement of the cosmos depends on the quality of human beings. A man has to be a man in the real sense of the term. A man becomes a real man or an ideal man only when he acquires the eternal virtues of truth, sanctity or purity, restraint, non-contention or non-envy, and non-stealing. Inculcation of these virtues

are essential pre-requisites of a Brahmachari life. Thus, the more he gives emphasis to Brahmacharya, the more is the possibility of survival. Such pursuits will ensure perpetual blissful existence of the Universe itself. Herein lies the significant utility of the cosmic existence.

Thus the age-old concept of Brahmacharya received a new dimension in the hands of Prabhu Jagadbandhu. He gave the practice of Brahmacharya a universal as well as a palatable touch. Never before, the concept of Brahmacharya was made a sine qua non of ideal living for all. Survival of individual as well as of ailing societies depends on Brahmacharya. Even the global existence can be protected and the threat. of annihilation can be averted with the help of the powerful weapon of Brahmacharya. Thus Lord Jagadbandhu held out before the suffering humanity of this threatened world a unique panacea for getting rid of the painful way of living and opting for a philosophy of survival and emancipation. It seems, in previous incarnations, the Godhead did not mention any such prescription for elevation and emancipation of mankind.

III. REVIVAL OF ETERNAL HUMAN VALUES

"Have I not reason to lament
What Man has made of Man ?"

Wordsworth spoke out in deep anguish at the colossal and catastrophic fall of human values. Humanity has lost its eternal ethics of life. Human civilisation is moving aimlessly just like a floating object. Under the influence of science and technology, which are becoming universal, religion is being transformed into dry and cruel materialism. Logical positivism has undermined philosophy and religion. Under the influence of materialistic thought, we have relegated the concept of religion to the background. We have developed a tendency to stigmatise the concept of religion without penetrating deep into the matter. Dr. Radhakrishnan says : "Religion is the name for man's total conscious attitude toward life as it is found and enlightened by rational awareness and knowledge." Religion is a way of achieving union with the Ultimate Reality—the Godhead But the shallow materialistic thought has drifted us away and landed to a state of aimlessness We have attained speed but lost the goal. The process has to be reversed. We have to strive for a regeneration of the lost glory of our blissful existence.

On the rock of moral law and not on the shifting sands of social or political expediency can be built the society of our expectation—the society of our dream.

Science has made us closer and the world has become a smaller place. Thanks to modern science for its spectacular achievements in the fields of communication and transportation and all that. Science has given us a lot ; but it has taken away the most valuable qualities, i.e., love and fraternity. Most of the humane qualities are now missing. Today, we are living in a world of mutual distrust and disbelief. We are holding peace conferences one after another, and the Nations of the world are getting more and more entangled with conflicts and wars. Fire of jealousy and hatred have been eating into the vitals of our very existence. The air and sky have become heavy with the lamenting cry of the oppressed souls. The suffering persons cry out in the words of the Upanisad :

"From changeable lead us to unchangeability,
From obscurity lead us to luminosity,
Erom annihilation lead us to Immortality,
Peace and bliss to All "

The lamentation of the oppressed souls touched the Supreme Lord—the creator. He is infinitely kind to His creation. He has come down from His Divine Abode to

this mundane plane in the form—'Hari Purush Jagadbandhu.' He is the friend of the earthly creatures. In this incarnation the Godhead has taken up the task of uplifting the tormented souls to His All-embracing arms. It is a matter of great hope that He has come to enliven the dormant beings and generate in them the hope and longing for a meaningful living. He wanted salvation of mankind by developing fraternal relation among them. Spiritualisation of humanity was the kernel principle in the teachings of Lord Jagadbandhu.

Religion alone can bring about universal concord among the mankind. Prabhu Jagadbandhu wished to restore the values of fraternity by means of His Divine love. And, for generating divine love He relied on 'Brahmacharya' and 'Harinam'. He called upon the humanity at large to chant 'Harinam'. Complete devotion to 'Sri Hari' and chanting His name shall help us in reviving the eternal human values. Unflinching devotion purifies body and soul and submerges one's existence in the flow of his infinite kindness.

Lord Jagadbandhu has revived the eternal human values by His celestial grace. He has taught us to shake-off all vices and to honour all beings as components of 'Sachhidānanda'.

IV. TOTAL RENUNCIATION

Renunciation, as the highest ideal, has been praised and glorified in all the scriptures of the world. But it is difficult to locate this ideal in its perfect form in previous incarnations. The 'Gopis' in Sri Vrindaban had sacrificed everything for Srikrishna, but Srikrishna was not in a position to surrender His total 'self' to the Gopis. Lord Srikrishna had to move from the world of graceful beauty of Vrindalon to the world of glamour at Mathura. A little bit of glamour was also visible in Sri Gauranga. As per necessity it would be, Lord Gauranga had to keep Him in touch with worldly life atleast for a while But Lord Jagadbandhu manifested Himself as an unparallel and unique idol of complete renunciation. The owner of everything turned to be an owner of nothing. He made Him a complete selfless entity. Being an embodiment of scholarly perfection Lord Jagadbandhu did not exhibit His scholarship In every sphere of exposition He preferred to remain unexposed. Thus the Lord upheld the glory of a life of renunciation.

Lord Jagabandhu was a perfect ideal of humility and kept Himself entrenched in the 'Mahā gambhirā' (a closed cell for meditation) for a very long period. There He remained profoundly engrossed and enjoyed the

ambrosia of His own celestial sports. He was an embodiment of 'Harinam' and nothing else. He gave away everything for the sake of 'Harinam' and totally forgot His own self. Such an instance of complete renunciation was not seen earlier.

V. INOFFENSIVENFSS

The basic structure of Sanātan Dharma rests on some eternal ethics and ideals, and Inoffensiveness or Non-violence definitely forms the core of that structure. God has created all the creatures and He has a scheme of peaceful living. Sticking to the ideals of mutual love and respect, the human civilisation can hope for proper manifestation of 'Satyam—Sivam—Sundaram'. Living in a state of perpetual bliss is the most desired objective of human life. Such a living condition can be ensured by inculcating the virtue of inoffensiveness. Man shall not harm man. Our social relation shall be based on mutual love and respect. The Upanishad proclaims :

Let all be happy,
Let all be free from afflictions,
None should be in the grip of sorrow.

The godhead wished this scheme of living for all His creatures.

Lord Jagadbandhu revealed Himself as the perfect embodiment of this Holy Plan of mundane existence He advised His followers to abide by the ethics of inoffensiveness and to proceed with lion-like courage.

Bandhu Sundar, the God of infinite mercy, kept Himself continuously absorbed in a state of forgiving disposition. One day, an unholy person put a burning substace on His body just to ascertaion His divinity. It caused a painful sore on His body, but the God of mercy remained unmoved The unholy person suffered from remorse for his misdeed.

Bandhu Sundar, the God of divine grace, rescued innumerable fallen persons and reshaped their course of lives by His holy teachings of 'Brahmacharya' and chanting of holy 'Harinam.' But man's materialistic nature did not accept the state of affairs in good grace. They did not tolerate the teachings of renunciation and celibacy. Lest their own sons and wards follow that way of living, some evil-natured persons planned to kill Him by drowning in the river at the time of taking bath. Some invisible power frustrated their plan. Here, too, the merciful Lord remained unmoved. He did never think in terms of taking revenge.

With a view to ensuring safety and security of

Jagadbandhu, one day Golokmoni Devi was worshipping Lord Siva and was shedding tears. The God of infinite mercy asked her not to shed tears because this might harm them, i.e., the sinners. Such a delicate and kind and loving attitude towards the enemies is something unthinkable and unheard of. It was possible only on the part of Jagadbandhu—the friend of the Universe.

The other day, some miscreants at Pabna mercilessly assaulted Badhusundar while He was walking alone on the eve of day-break. Silently Bandhusundar endured the pangs of the assault and fell on the ground senseless. The miscreants left the place assuming Him to be dead. The devotees searched out their beloved God and brought Him back Intensive nursing quickened His recovery. The aggrieved near and dear ones entreated upon Him to give out the names of the offenders. But the God of mercy did not concede to their pressure. He simply smiled and uttered, "I am not to award punishment. I am to salvage, to rescue, to deliver. I will have to face many such attacks ; but nobody would be able to kill Me." This is the core of His Mahāuddhāran creed. World has never seen such an instance of magnanimity. He preached non-violence and inoffensiveness. He was very much shocked when one of His followers

Gopikrishna had struck another devotee. With a deep sense of remorse He spoke out : "How a man strikes a man ! Why men do not give up violence ?" The Lord had advised that devotee, "Kali (vice) has entered in you. Go back home."

Lord Jagadbandhu, the emblem of all ideals, advised the humanity, "Nityananda (symbol of forgiveness) dwells in living beings. Striking a living being means striking Nityananda." "Be beaten, do not beat." "Get your strength in Harinam."

The Lord advised the mankind :

"With heart and soul have piety
for the beings.
Forgiveness, kindness, righteousness—
Principles of deliverance
(Act for elevation) (Harinam to all)
(Here lies well-being)."

VI. ON UNTOUCHABILITY AND SOCIAL REFORMS

The word 'untouchable' has no room in the Dictionary of Lord Jagadbandhu. All beings are His creations. All are the micro-level segment of the Supreme Lord. The movement against untouchability sponsored by

Mahatma Gandhi has its origin in the preachings of Lord Jagadbandhu. Wiping out all the artificial barriers between caste and creed, BandhuSundar brought about a sublime union between 'Brahman' and 'Chandal', i.e., the upper strata and lower strata of the society.

In the month of Māgh (January-February) of the Bengali year 1298 Lord Jagadbandhu, with a large number of followers, went to Nadadwip on the occasion of 'Dhulot.' One day, while the devotees of Bākchar were having their meals (Prasad), some devotees of Mohanta community (Bagdi) happened to cross thereby. The devotees of Bākchar raised hue and cry and abandoned their meals on the plea of losing their caste. The Mahanta devotees felt insulted and some altercations followed. BandhuSundar was shocked at this unhappy incident. The contending parties approached Prabhu and prayed for justice.

Next day, Lord Jagadbhandhu organised a Court of justice and invited the parties. The leader of the Bākchar party Gopal Mitra reported that they had lost their caste. The Lord retorted, "what do you mean by caste ? How far has it gone ?" None could reply to the queries.

The Lord asserted, "You do not know what thing has gone and where it has gone. Even then, you have created bitterness over a non-issue. You see, 'Caste' is a peculiar thing in Hindu society. Faulty thinking and superstitions have made a mess of everything. Don't brood over the matter Remember, there is only one caste or community in this world. This is human community. This again, is divided into two parts : 'Mahājāti' (the sublime section or the Super class) and 'Apajāti' (the base class). All the devotees of Sri Hari come under 'Mahājāti' and the rest belong to the class of 'Apajāti'. You all are devotees of Sri Hari. You are Mahājāti. None can spoil your caste. Both of you have committed crime by maligning and undermining the devotees."

Thereafter, the Lord recorded His judgment and read it out : "Dishonour has been shown to 'Bhakti Devi' (Goddess of devotion) by undermining the devotees. Brisha-Vanu Kumari has been shocked. For Her satisfaction, Das Jagadbandhu will abstain from food and drink for two days and atone thereby."

Thus the Lord fought against untouchability and brought about unification in the society. Thereafter, no follower dared to keep alive the inhuman practice

of untouchability. Since then, the Mahānām Sampradāy, the followers of Lord Jagadbandhu, has been practising and propagating the lofty ideals of 'Mahājati' in right earnest.

He who is deeply absorbed in Sri Hari consciousness and who continuously chants His Name, is definitely a a superman. No distinction can be made on the basis of caste or birth. Superiority or inferiority of a man has to be judged by the intensity or the degree of his adherence or otherwise to the lotus-feet of Sri Hari. He alone is untouchable who keeps himself away from the touch of Sri Hari. Sri Chaitanya Mahāprabhu taught us :

"Low-caste is not unsuitable for worshipping Krishna, High-caste Brahmin is not suitable for worshipping Krishna, He is great who worships, worst is the non-worshipper, No scrutiny of caste and community in Krishna worship."

(Chaitanya Charitamrita).

Sri Chaitanya denounced the ugly caste-barriers in the domain of religion. He boldly declared : "Low caste persons who worship the Godhead are better than those Brahmins who do not worship." But He seemed to be barricaded by the then social constraints and was not

in a position to totally avoid the social custom. Lord Jagadbandhu rose above all bindings and extended His merciful Hands towards the fallen and untouchables. He went down deep into the muddy aad marshy arena and lifted all the untouchables and gave them shelter in His infinitely expanded bosom. His emphatic declartion was—"Nobody would be left behind, this time." Such an optimistic and positive utterance has no parallel in the history of cosmic existence.

Lord Jagadbandhu brought about a thorough social reform by means of His holy plans. All His preachings were carried into practice. He had no hesitation in taking Rajani Bagdi in His bosom. The Lord elevated Rajani to the status of 'Haridas Mohanta' and granted him the privilege of offering, Him drinking water.

Atul Champati Thakur and Jai-Nitai Deb were asked to beg alms in the doors of Tinkari Dom and Pitambar Dom—persons belonging to so called low-caste. The Lord accepted food in the hands of Gaurkishore Saha, Janmejay Namasudra and fed the leavings (Prasād) to Ramesh Chandra Chakraborty. Thus He had initiated a smashing attack on the most unwanted caste-system and brought about a trend of equalisation in the society. The 'Buno-Bagdis' and

such other devotees were treated with equality of status in His temple—Sri Angan. They were granted the privilege to participate in worshipping as well as in preparing food ('Bhog') for the Prabhu. The Almighty Lord got His schemes of social reforms materialised by placing the devotees of so-called base-caste to the adorable and most respectatable position of a Brahmin. It is undoubtedly the most daring type of social reform—an impossible task and inexplicable fact. The powerful Master did it. Prabhu Bandhusundar had picked up the disgraced and dishonoured person in His loving lap and placed them in His divine abode.

Artificial differences and barriers between man and man go against Nature's holy plan. Unfortunately, the humanity at large had slipped into a vicious circle of obscurantism by relegating God's plan of 'love and live' into the background. The merciful Lord Jagadbandhu has switched on His vehicle of change by unfuruing the flag of eternal equality. He has His commitment to pick up all the beings in His Vehicle—today or tomorrow. He shall ingrain divinity in every man,—it is His eternal will, and it is our holy conviction.

In His 'Trikal', Load Jagadbandhu writes—'Humanity is Divinity". There was a hilarious harmony in His

thoughts and deeds. He transformed the village Brāhmankāndā into a congregation of persons—high and low, and produced a flow of ideal felicity in and around.

Side by side with spiritual upliftment, Bandhusundar kept watch over the socio-economic problems of the mass people. The Lord advised : "Let people start cultivation. Let corn grow in abundance. Let people live in happiness and cling to 'Harinam'. This is independence." Labour for the fulfilment of material needs coupled with devotion to 'Harinam' shall be the guiding principle—the Lord opined. Such a pursuit alone can build up an ideal village-society, and the Lord did it in reality.

Bandhusundar knew that the reason behind conversion to Christianity was the absence of love and fellow-feeling as well as inhuman treatment to the so called lower-class people Lord Jagadbandhu could not remain unmoved when He got the painful news of a conversion plan in the village of the Buno-Bagdis. The Loving Lord instantly intervened and saved the situation. This episode amply proves that the Saviour-Lord was deeply concerned with the socio-religious affairs and He did not like to see anybody leaving out the creed of 'Harinam'—the supreme truth of the Cosmology.

VI. DELIVERANCE OF OUT-CASTFS

'Show respect to all the beings, believing the abode of God in them"—thus goes the sanctified dictum of the holy scriptures. It is an ambrosial advice to all irrespective of caste and creed. Man will show respect to man. Any departure from this basic universal norm shall mean deviation from 'Nature's holy plan'. All human beings are micro-scopic entities of 'Sat-Chit-Ananda' (Existence-consciousness-bliss). The Godhead finds pleasure in glancing at His own Self manifested in unaccountable numbers and forms. An individual micro-entity has no reason to bring about disharmony in His universe of perpetual bliss.

Unfortunately we have dared to disturb the serenity of the divine Order by means of our egoistic and unwarranted intrusion into the jurisdiction of tne Godhead. It is very much unfortunate that we have created caste-distinctions and compelled some of our fellow-beings to lead a life of subjugation and hatred. More shocking is the fact that wc have let loose a reign of terror and reduced men to a state of beast. The oppressed people are not in a position to stand erect.

Hope lies in the fact that the Almighty Godhead is there to protect His beings from the clutch of the devils.

The Godhead Bandhusundar has extended His helping hand and embraced the wretched beings with His divine grace. This time the Lord wants to wipe out all distinctions between man and man and bring about a global unification. The process of equalisation and unification has alrsady started gaining momentum. The victory-chariot of Lord Jagadbandhu holds high the hope of a regenerated society—a society highlighting the philosophy of 'Satyam-Sivam-Sundaram'.

A community of persons, known as Buno-Bagdis, lived in the suburbs of Faridpur town. They were accustomed to ugly life-style and were thoroughly demoralised. Persons of other communities would treat them as trifles and untouchables. They were also subjected to inhuman mental tortures. Consequently, they became alienated from the mainstream of Hindu Society. Such a state of affair gave an opportunity to the Christian Missionaries. They chalked out a plan to baptise them. Rev. A. Cillas Midd, an adept in the art of conversion, proceeded with all his tricks. Seven thousand 'Bunos' fell a prey to his temptations. Bandhusundar got this heart-breaking information. Immediately the Lord sent for Rajani, the leader of the community. The unexpected divine message had a magnetic effect on him. Hilarious Rajani rushed

to Brāhmankānda with high expectations. The Lord took him to His bosom and said, "Rajani, you are going to be Christians ? Why ?"

Rajani submitted humbly, "Prabhu ! We are untouchables. Every one hates us. We have no place in Hindu society. We want to get rid of this unbearable situation by adopting Christianity."

Lord Jagadbandhu, the condensed shape of celestial love, sharply reacted ; "Who says you are base ? You are men. You are the creatures of 'Sri Hari'. Today onwards your clan will be known as 'Mohanta', and you will be 'Haridas Mohanta'."

Haridas surrendered himself to the lotus-feet of Prabhu Jagabandhu and got a new life—a regenerated life. By the grace of the Lord, the Mohantas became staunch devotees and brought about a radical change in their mode of living. Haridas Mohanta was granted the highest privilege of serving the beloved Lord. All the Mohantas received Prabhu's blessings and they moved from the world of darkness to the world of light. In no time the Mohantas earned reputation as chanter of Harinam and beater of drum ('Khol'). They no longer remained untouchables. The magnanimous Prabhu thus rescued an oppressed community and gave them social

recognition and status This blessed community has produced hundreds of devout followers and has earned reputation as melodious singer. All these became possible by the mercy of the Lord. The world witnessed an example of emancipation which reaffirmed our eternal belief—'God-head is infinitely kind.'

Bandhusundar's kind attention to the 'Dome Palli' of Rambagan, Calcutta, is another dazzling instance of His act of infinite kindness. The Domes were in the lowest strata of society and were considered to be untouchables. They were kept segregated from the mainstream of Hindu Society. In fact, the Domes were involved in all vices and vulgarities. The saviour of the down-trodden, Lord Jagadbandhu entered into that locality and started preaching 'Harinam'. For the first time the Domes got the taste of holy 'Nam Sankirtan' and came in touch with divine way of living. In a short time, the Lord transformed the 'Dome Palli' into the nucleus of Harinam. The Domes changed their mode of living and became ardent devotees. Bandhusundr did not hesitate to take food offered by the Dom devotees. The divine power of the Lord made the Doms renowned chanters and drum-beaters. Tinkari Dom became the most favourite and blessed associate of Lord Jagadbandhu. In His 'Trikal',

Bandhusundar had added the prefix 'Dayāl' (embodiment of kindness) to the name of Tinkari Dom. Dayal Tinkari had acquired all the qualities of a perfect devotee and set an example before others.

A grand 'Nagar Sankirtan' was organised in Calcutta as an antidote of Plague-epidemic. Different Kirtan parties from different localities participated in this novel anti-epidemic programme. The Kirtan team of Rambagan (Dom Palli) received appreciation from all quarters. It was possible due to Bandhusundar's blessings. In fact, He got it done. All the Doms accepted Bandhusundar as their friend-philosopher-guide.

Jogai-Madhai were high ranking officers and came from rich Brahmin stock, but indulged in vulgarities. Salvaging these fallen persons Lord Sri Gauranga came to be known as rescuer of the fallen ('Patitpaban'). This time, salvaging the fallen, the trifles, the savage Buno-Dome ; giving them social recognition, and instilling in them 'Prem-Bhakti' (devotion to God), Lord Jagadbandhu played the role of 'the great rescuer' (Maha Patitpaban). He smashed the artificial social barriers, picked up the fallen from stinking dustbin, and inducted in them the purity and serenity of the paradise. The Dom-Bagdis got a rebirth and appeared as Amaranths in the blissful

moonlit garden of the beloved God-head Bandhusundar. In earlier incarnations, the God-head did not give so much of attention toward the fallen and drowning persons.

VIII. DELIVERANCE OF HARLOTS

Ambrosial flow of infinite mercy prompted Lord Jagadbandhu to enter into the vicious arena of the underworld and bring out the fallen and wretched women and put them into the domain of divine delight. It was an integral part of this Mahauddharan Lila (total emancipation). Bandhusundar wished to profusely shower upon all the beings of the universe His blessings lavishly. His simple but powerful technique was 'Harinam Sankirtan', and he himself was the ideal embodiment of 'Sankirtan'

Lord Jagadbandhu once commanded Atul Champati Thakur to enter into Sonagachi area in course of his morning round of 'Harinam Sankirtan'. Champati Thakur felt shaky as it was the area of harlots. Humbly he told Prabhu that it was the area of bad women ; and

hence, strolling of a Brahmachari inside that locality will not be taken in an easy way by the onlookers. Prabhu reacted sharply : "Degeneration comes to a woman's life only per chance. Your social system is very much cruel. You have a tendency to magnify small faults. Instead of trying for rectification, you people impose heaps of blame on the head of an apparently fallen woman and push her to a point of no return. This is bad."

There is a fine story in the Bible. Some boys were throwing stones toward a passing woman. Per chance Jesus Christ came near by The woman sought his help. Jesus asked the boys, "why do you throw stones ?" The boys replied, "She is a bad woman." Jesus said, "well, only those boys will throw stones who do not have any such fault. None else. Otherwise, you will rot in hell." All the boys, one after another, slipped away from the spot. Perhaps the boys did not consider themselves to be above lapses. So, it is difficult to say who is good and who is bad. Lord Jagadbandhu said, "Many people commit sin, but remain good in the eye of others. Only that person becomes a sinner whose sin comes to light." Thus saying, the Lord directed Champati Thakur to propagate 'Harinam' in Sonagachi. Prabhu's directive

was carried out. Soon the miracle happened. Sundara Baiji, Jadumoni Baiji, Surat kumari and some others came out of the abyss and opted for a new life based on divine ideals They completely changed their way of living and embraced the most ideal one.

Jadumoni expressed her gratitude to Atul Champati Thakur for his chanting of Harinam and showing her a new light of life. But she was apprehensive of her continuance in this ideal way of living so long her companion, Kumar Manindra Bahadur of Shovabazar, had not been corrected. Champati Thakur advised Manindra Bahadur to accompany him to Faridpur Sri Angan and to have a holy view of the Supreme Lord—Prabhu Jagadbandhu. Manindra Bahadur agreed and both reached Sri Angan with high expectations.

The Lord did not open the door ; rather He commanded to shave off the head of Kumar Bahadur. This order being carried out, from inside the closed temple came the next command—"Take him back to Calcutta immediately. Travel in Third class." Champati Thakur felt very much embarrassed, but he had nothing to do. Reaching Calcutta he humbly expressed his feeling to Kumar Bahadur. But, Kumar Bahadur had accepted the total episode in good grace. He discovered

definite indication of blessing in it. He said, "I am charmed by the super-masterly disposition of the Lord. I get warm reception where ever I go. Any deviation is unthinkable. Even then I consider my self to be a blessed one. The Lord atleast thought of me while turning me out. This is enough for a pervert like me."

Jadumoni had already illumined herself by the divine light, and now she succeeded in her desire to bring out Kumar Bahadur from the door-step of hell. Both became ideal devotees of Bandhusundar.

Surat Kumari, a paragon of beauty, was accustomed to flirting and amorous living. She, too, had the fortune of surrendering herself to the lotus-feet of Bandhusundar. With deepest desire to have a holy view of the merciful Lord, Surat Kumari moved from Vrindaban to Faridpur and Faridpur to Vrindaban. Intensity of her desire went on accelerating In Vrindaban, she moved from corner to corner. One day, Surat Kumari had the luck of looking to a luminous personality, seated in a palankeen, by the side of Yamuna The dazzling sight gave her a jerk but she knew not who He was. Next day, Surat Kumari experienced the same thrilling sight. Unfortunately, that day also she did not know that this luminous personality was her much longed for beloved

God—Bandhusundar. In the process of searching and longing, all of her impurities washed away and she reached a state of complete surrender. The infinitely kind Lord had ingrained in her the seed of divine life, and now it reached the zenith of culmination. The flow of her life-stream reached the ocean of bliss. Lord Jagadbandhu appeared before her and gave her perpetual shelter in His lotus-feet. Surat Kumari came in contact with pristine love—the summum-bonum of human existence. The Lord gave her necessary instructions for spiritual advancement. In course of time, Surat Kumari elevated herself to the status of a goddess.

The merciful Lord, thus, picked up many such women from the stinking muddy land and raised them to a celestial plane. Such instances of deliverance of harlots have not been heard of in previous incarnations.

IX. VAISHNABA LITERATURE

The Vaishnaba literature in particular, and the Bengali literature in general, received a new look and life after the appearance of Lord Sri Gouranga. Bengali

language attained crystallisation and the writing style appeared to be very much lucid and sweet. 'Padavali' based on Gowranga Mahaprabhu's life and preachings added a new dimension to the Bengali literature. The Padavali' composers were not interested in literary pursuits ; rather they tried to uphold the divine sports of Radha-Krishna and Gauranga Mahaprabhu. But unknowingly perhaps, they had also created super-excellent literature transcending the boundary of time and space.

After the disappearance of Chaitanaya Mahaprabhu and after the death of His associates and followers, a declining trend prevailed in the composition of Vaishnab Padavali. Fortunately for us, Lord Jagadbandhu Himself took up the task of enlivening the art of composing Padavali. While elaborating the eternal sports of the Godhead, Lord Jagadbandhu carried forward the subject to its perfection. In earlier incarnations, the Godhead did not contribute such things so much in writing. Haripurush Jagadbandhu has created unparallel succulent songs of a vast dimension.

Lord Jagadbandhu's writings include 'Srimati Kirtan' 'Srinam Kirtan', 'Sri Vividha Sangeet', 'Sri Sankirtan Padavali', 'Sri Sri Harikatha' 'Chandrapat', 'Trikal' and 'Uddharan'. Excepting the last two books, all

other writings come under the category of 'Padavali' Literature. Again the first three are included in 'Sankirtan Padamrita'. Lord Jagadbandhu had composed songs for 'Astakalin' (covering day and night) remembrance. Such a compact and all-comprehensive composition by one composer has no parallel.

In this context, I like to highlight some of the significant features of his writings.

(i) The basic truths and tenets hidden in Vaishnaba Philosophy and literature have received perfect revelation in the composition of Lord Jagadbandhu. Moreover, the Lord has added some new dimension which were not known to the devotees.

(ii) 'Harinam Sankirtan' takes away sins and sorrows —this solace we received earlier. Bandhu Sundar has emphatically stated that 'Harinam' confers perpetual bliss on the whole universe. 'Harinam' prevents complete annihilation. 'Harinam' leads to Mahauddharan.

(iii) We were aware of 'Dasham Dasha' of Radha Rani and 'Dwadash Dasha' of Chaitanya Mahaprabhu, but We had no idea of 'Troyodash Dasha'. Lord Jagadbandhu has given us some indication about His 'Troyodash Dasha'—an inexplicable state of living wherein He is now involved and engrossed.

(iv) 'Kali-Yuga' (Dark Age) is over—is a new information supplied by the Lord through His lyrics.

(v) Degeneration of human beings and means of their deliverance have also been highlighted in His compositions.

(vi) Philosophy of 'Mahauddharan' dominated in His writing.

(vii) Spontaneous use of Supernatural terms and words is distinctly visible in His compositions.

While composing 'Astakalin Kirtan', the Supreme Lord emphasised the above-noted ideas.

At the age of 14 only, Bandhu Sundar composed a lyric through which He appcaled to Sri Gauranga fervently to save the creation. The lyric is : 'Oh, the Lord of Nabadwip, the distressed invoke you.' It is a song of invocation included in 'Sankirtan Padavali'. The depth and charm of this song surpasses any other invocation song written earlier.

Another striking point to note is that Bandhu Sundar did not make much use of 'Brojobuli' dialect in His compositions. He coined some supra-natural words and terms which were neither used nor heard of earlier. The blessed devotees of Bandhu Sundar alone could bring out the inner significance of the divine words used so

frequently. This, undoubtedly, adds a charming dimension to the Padavali literature. His style and pattern of writing are also uniqnc and unparallel.

In the songs of 'Sankirtan Padamrita', Prabhu Jagadbandhu Sundar not only invoked Gaur Sundar but also invoked most of the 'Gaur-Parikar' (associates of Sri Gauranga). His writings are full of deep emotion Such earnest and touching expressions have not been noticed in earlier Padavali literature.

The waking songs composed by Bandhu Sundar are super-excellent. While composing the melodious waking songs, the great Maestro assumed the role of a devotee. It is a mystery as well as a celestial beauty that the God-head Himself sings to wake-up the Godhead. Through these writings and expressions Lord Jagadbandhu kept Himself engrossed in His own thoughts. This has definitely added a new texture to Vaishnab Padavali literature. How beautiful it looks and how melodious it sounds when the Lord composer Himself proceeds to wake up Radha Rani ('Jago Jibono Kishori···'). There after, He turns His eyes to human beings and sings 'Jago Jago Nagarbasi·····' and inspires them in the thought of the God-head. Gradually, the Lord-Composer upholds other time-bound 'Leelas' (divine sports) and reaches the

stage of culmination. His use of rhetoric and prosody are also unparallel. In most of the songs He has given lively shape to all the lovely melodies of the supra-mundane plane Bandhusundar, by means of His compositions, has tried to make all the beings realise the succulent charm of divine sports. No other Padavali literature succeeded in narrating and showing the 'Leelas' in such a realistic manner. He made it possible to bring the divine personalities directly before the eyes of the devotees and made them enjoy the eternal beauty and bliss.

In 'Sankirtan Padavali', Bandhusundar has inserted some compact compositions, such as 'Subol Milan', 'Sri Krishna Roop Varnan,' etc. These compositions are of immortal literary values, and these are also useful in lifting the listener to a transcendental state of meditation.

'Sri Sri Hari Kathā' is simply unparallel in the domain of metrical composition. Its language, inner contents, rhetoric, imagination—all are of supernal plane and are beyond the scope of physical laws. This work of Lord Jagadbandhu is an unearthly blending of 'Vaishnaba Rasa Tattva' (delightful enjoyment of divine sports) and the inner significance of supreme philosophy of the Universe. A high philosophy of Supra-mundane existence came out

of the pen of Lord Jagadbandhu when He was in a Supra-conscious state of mind. At the time of composing 'Harikatha,' the Lord had no touch with this mundane plane. Being engrossed into the Ocean of His own thought, He allowed His divine pen to reveal spiritually allegorical truth for the benefit of His created beings. Most of the contents are beyond human comprehension. Even then, some portion of this holy book makes highly absorbing and interesting reading—though not wholly intelligible.

'Chandrapāt' and 'Trikāl' contain seeds of high philosophy. Only a blessed seer-philosopher could make out the inner significance. However, from the preachings of Dr. Mahanambrata Brahmachariji, some blessed followers might have had little bit of realisation. It is said that these great works of the Supreme Lord contain the highest mystery of creation and destruction of this cosmos.

Through these immortal writings Bandhusundar not only created unparallel Padavali literature but also opened up the door of mysticism—the world of bliss.

The depth and inner-significance of all these writings will be assessed and estimated by the devotees in due course.

LORD GAURANGA AND LORD JAGADBANDHU

Lord Gauranga descended in the holy town of Nabadwip, on the bank of the Ganges. Lord Jagadbandhu descended in Murshidabad, on the bank of the Ganges. Sri Gauranga came in a Brahmin family. His father Jagannath Misra was an ardent devotee as well as a scholarly person. Prabhu Jagadbandhu also came in a Brahmin family, and His father Dinanath Nyayratna was a scholar of the highest order. Gaur Sundar's mother Sachi Devi was a paragon of beauty and was highly affectionate Bandhusundar's mother Bama Devi was an unparallel beauty and was a loving personality.

Maternal grand-father Nilambar Chakraborty scrutinised the horoscope of Sri Gaur Hari and emphatically announced His divinity. Nepali saint had a look into the horoscope of Lord Jagadbandhu and declared Him to be the God-head.

Gaursundar, during his infancy, would stop crying and keep quiet as soon as He heard 'Harinam'. By beating a play-drum Bandhusundar would sing divine song in lisping accent.

Gaursundar did not consider anything to be impure. Similar was the case with Bandhusundar. He said, "whatever I touch. becomes pure and holy."

In 'Chaitanya Bhagavat, Brindabandasji gave a wonderful describtion of the unparallel beauty of Sri Gaursundar. Shri Mahendra Kavyatirtha, in his 'Bandhuvarta', has given a beautiful description of Bandhusundar. From qifferent writings and narrations we come to know that Bandhusundar had a super-beautiful appearance which can not be described in words. Shri Krishnadas kaviraj has tried to give an elaborate description of the body structure of Sri Gauranga. It was most beautiful and attractive. Bandhusundar is His writings, has mentioned himself as Chari-Hasta Purush' (6 feet long).

While giving a description of Lord Jagadbandhu Dr. Mahanambrate Brahmachari says, "Twice did I see Him—the Prince of Love and Joy, tall, well-built, of rosy complexion with a tinge of yellow, soft as cotton, bright as the Sun, refreshing as the Moon, transparent as a stream of clear water. He sat in profound silence, absorbed in an ocean of world thought—a Living Dream in flesh and blood, wrapped in the glory of Mahauddharan or Universal Emancipation".

Being emotionally surcharged Lord Gauranga declared Himself to be the Godhead. Under similar state of mind Bandhusundar revealed His identity; "There is nothing besides Me." He proclaimed Himself to be 'Hari'.

In course of His preachings Gaur Hari highlighted the necessity and importance of self-control and restraints. Bandhu Hari categorically emphasised the virtue of 'Brahmacharya' and motivated the young boys in the holy practice of Brahmacharya. He made the practice sublime and lively by inducting ambrosial 'Harinam' in it. Thus He laid the foundation of His 'Maha-Uddharan philosophy'.

Gaursundar's advice was to continuously remember 'Krishna' and to keep absorbed in thought of Krishna. For this end in view He held in high esteem the works of Chandidas, Vidyapati and Jaidev. Eternal attachment to Krishna-consciouness was also preached by Bandhusundar. He emphasised regular study of 'Sri Chaitanya Bhagavat', 'Sri Chaitanya Charitamrita', 'Sri Ujjal Nilmoni', 'Sri Gobinda Lilamrita' and 'Sri Prembhakti Chandrika'. He advised; "Commit to memory Prem-bhakti Chandrika".

Gaursundar proclaims—the God head and His holy

name are inseparable. Continuous chanting of Holy Name was the summum—bonum of His teachings. Bandhusundar proclaims—'Sankirtan reveals Pancha-tattva. Sri Gaur = The Name, Nitai = cymbal, Adwaita = Drum (Khol), Srivas = Devotion, Gadadhar = Love"

Sri Gaur Hari opined ; "I am unable to give up social customs". The so-called upper caste was the dominating force in the society. The lower caste people had to face various types of social constraints. But Bandhu Hari's bold declaration was ; "I will annihilate social bindings." He challenged the artificial caste-distinctions and propagated the ideals of 'Mahajati.

In Gaur-Lila, the fallen persons, say, Jogai-Madhai, Chapal-Gopal, all belonged to the Brahmin community. In Bandhulila, the fallen persons were Rajani Bagdi, Tinkari Dom, and others. Gaur Hari lifted the fallen upper castes ; Bandhu Hari emancipated the fallen lower castes. Being tortured by the fallen and impious persons, Sri Gaur Hari said ; "All of your sins I take on Myself." Under similar situations, Sri Bandhu Hari said ; "Not Chastener, I am the liberator."

Gaur Hari says, "Show respect to all beings knowing the existence of Krishna in them". Bandhu Hari contends. "Think of Nitai in every creature. Nityananda

resides in all beings. Striking a creature means striking Nityananda".

Gaursundar advises, "Love for Name, kindness to creatures, services to Vaishnaba". Bandhu Hari directs, "Heart and soul show kindness to all beings and think of their welfare…"

Assuming the feeling of Radha, Gaur Hari pined for Krishna. Bandhu Hari, with the feeling of Nitai, lamented for all the creatures.

Gaur Hari was afflicted with the pangs of separation from Krishna (Krishna-Viroha). Bandhu Hari's affliction came from the disunion with 'Harinam' (Nam. Viroha). Language of His lamentation is : "Am I no one of you ? Shall I go swept away ? Will none of you liberate Me by 'Harinam' ? If you do not stick to 'Harinam', I will be transformed into stone. I am yours body, mind, soul and limb. You mix Me up with you by means of 'Harinam'. You be blessed. Let 'Harinam' Win—and in that case My objectives and cosmic game are fulfilled. I belong to 'Harinam' and no others. Harinam = Prabhu Jagadbandhu."

Gaur Hari advocated 'Sri Krishna Sankirtan'. Bandhu Hari instruets : "You do not go for any other rites and meditations save and except 'Kirtan'. According

to Gour Hari, practising of 'Nam' develops love for Krishna. Bandhu Hari says : "Name of Krishna cures disease. it brings bliss—it generates devotion". We are not very much clear about Gaursundar's views on loudly chanting 'Harekrishna'. Bandhusundar categorically states : "Harinam is not concealed, it is always exposed." His advice was to chant Harinam in such a loud voice that it could be heard from a distance of thousand hands. All animate and inanimate objects are anxiously awaiting liberation.

With a view to teaching human beings, Gaursundar entreated upon Srikrishna for granting Him absolute devotion. In similar vein Bandhusundar entreated upon Mahaprabhu to have mercy on His beings He insisted— "Lord, show your kindness. Prove your kindness by liberating the creatures." Gaursundar cried for His creatures ; "Loudly cries the Lord for creatures." Bandhusundar gave language and voice to that lamentatation ; "Ha-kit-Patan" (fall of creatures), Seeing the apathy of human beings Lord Jagadbandhu was very much shocked and expressed His agonies in all possible ways. He expressed His anxiousness for elevating the mankind to the status of a devotee. The Godhead continuously kept Him engrossed in his thought of Maha-Uddharan.

ILLUMINATION OF GAURANGA LILA

Dr. Mahanambrata Brahmachari, in his book 'Mahaprabhu Sri Srikrishna Chaitanya' writes ; If we look around within the present millenium, i. e. the span of the past ten centuries, to find out a person most competent to bring about a harmonious and basic solution of the burning problem of our present world. we can not but point our finger towards only one singular personality who is known all over the world as Srikrishna Chaitanya Mahaprabhu or Lord Sri Gauranga.

The Lord came at a time when the people were groaning under the pressure of Brahmanical tyranny and other forms of oppressions. The lamentation of the people got expression in the voice of Sri Adwaita Acharyya. He prayed wistfully to the Almighty Godhead for His kind descent on this mundane plane. The heart of the Godhead melted and He came down to give solace and to protect His men from any further deterioration. The Lord came with the totality of divine grace and saved the humanity from the grip of the obscurantists. The inner core of His teachings and preachings was 'love God

and love Man'. The God-head did not come alone. He came with a galaxy of gods—a constellation of associates with Him. Each and every member of His team helped to brighten different aspects of His divine scheme.

Lord Sri Gauranga came to preach His 'Prem-Dharma' or the philosophy of pristine love. In implementing this objective He took resort to the most noble method of chanting 'Harinam'. This the Lord did for emancipation of the people. Chanting of charming Harinam inspired lakhs of people and they opted for divine way of living. Whenever the Lord visited a particular place, the people followed Him like torrents. Such was the strength of Harinam that the envious persons gave up their envious nature, the ferocious animals forgot their ferocity. and all the creatures danced with the loving Lord in a mood of ecstasy.

If Sri Chaitanya Mahaprabhu is the creator of 'Nam-Sankirtan', Lord Jagadbandhu shall be remembered as the perfect embodiment of that divine device. He carried forward the concept of 'Namkirtan' to the zenith of beauty and generated an ideal state of felicity in the society. Bandhusundar Himself composed a compact series of 'kirtan' and kept Himself engrossed in celestial thought. To Him, 'Kirtan' was not merely a source of

inspiration, rather it was the only method of universal emancipation. Lord Jagadbandhu the God-head, emphatically uttered : "If kirtan is propagated, the creation would be protected". Under the grand leadership of Bandhusundar all the devotecs sponsored quite a large number of Kirtan teams and ushered in a state of divine calmness and serenity in human society. The people shook off narrow materialistic way of living and developed oneness of soul with the great ONE of the universe. The Buno-Bagdis changed their way of living under the influence of Kirtan ; the Domes became ardent devotecs the harlots got a magical twist in their life-style ; and the mass people got a new meaning of earthly existence Lord Sri Chaitanya initiated the process of human upliftment with the help of His divine instrument 'Nam-Sankirtan' ; Lord Jagadbandhu carried the mission forward to the zenith of perfection.

Sri Gauranga elevated Jogai-Madhai, Chapal-Gopal, and others from a state of degradation. He was very much kind towards the untouchables and boldly declared, "Person of a low-caste is superior to a Brahmin, if he is an ardent devotec of Sri Hari," Thus the Lord wanted to do away with all discriminations based on caste and creed. In fact, He revolted against social injustices and

saved us from disintegration.

Lord Jagadbandhu, a store-house of infinite kindness, went ahead with the scheme of emancipation and dragged out the fallen persons from the ugly and stinking muddy plane. The Bagdis, the Domes and such other untouchables were given a place of honour and dignity in our society. Still further proceeded Bandhusundar and emancipated the harlots from the door-step ot inferno. Lord Sri Chaitanya started the process of emancipttion of the fallen and Lord Jagadbandhu illumined the process by carrying it to its culmination.

Lord Sri Gauranga was afflicted with the pangs of separation and was deeply engrossed in the thought of 'Krishna Nam', Sri Radha, during the peak stage of ecstasy, had made fervent appeal to chant 'Krishna Nam' and sought propagation of 'Sankirtan'. Sri Nityananda, the celestial partner of Sri Gauranga took up the responsibility of propagating 'Nam Sankirtan' at the instance of Sri Gauranga. Continuous chanting of 'Krishna Nam' kept Sri Gauranga submerged in the ocean of separation. This was distinctly visible throughout His life-span. The affliction of separation appeared to be mueh more deep in Lord Jagadbandhu, In a state of transcendental rapture Bandhusundar mourned deeply,

"Will you not protect me by Harinam ? Alas, nobody gives attention to my longing……". He was the condensed form of Harinam and nothing else.

"Harinam = Prabhu Jagadbandhu". Such lamentation and longing for Harinam was something unheard of. Sri Ranjit Lahiri an ardent devotee and associate of the Lord, had seen appearance of the sublime word 'Hari' in the divine body of Lord Jagabandhu at the the time ot Kirtan.

The excellence of 'Gaur-Lila' was exposed and unearthed by Sri Nityananda. Sri Gauranga did not know the depth of delight tasted by Sri Nityananda. It is very likely that Gaursundar would have a desire to enjoy the celestial beauty of Nitai's love for Him This is possible only if Sri Gauranga appears in the role of Sri Nityananda. So, He transformed Himself and became one and unified with Nityananda. This unified manifestation is Lord Jagadbandhu. Thus we find the culmination of the mysterious divine game of the Godhead. In absence of this supernatural culmination, the beauty and excellcuce of 'Gaur-Lila' would have remained unexposed.

The 'Gaur-Lila' sublimated the 'Brojlila', aud the 'Bandhu Lila' illumined the 'Gour Lila' and acted as its

complemeut. Lord Jagadbandhu, the Godhead, kept Him drowned in His ocean of ambrosia and said, "In Brojolila, 'Astasakhi' (eight companions) enjoyed the supreme delight (Rasa), and in Gour Lila, only three and a half persons were in that transcendental position. Lot of things had remained unexposed in those Lilas. This time, why men alone, birds and animals, tree-creeper-grass, even tho atoms molecules, I will make realise the touch of my ambrosial entity : then only my name will be Jagadbandhu." Thus Bandhusundar made Him open and exposed to all His beings. He himself took up the reponsibility of emancipation of all the beings. And that He did with the help of the only instrument of 'Harinam'. Bandhusundar took up the mission as if He is responsible and indebted to all. The God-head of infinite merey marched towards the infinity and He carricd with him all his creatnres in a processiou—something unthinkable and undreamt of. Goursundar initiated the process of elevation and Bandhusundar glorified the divine scheme by extending it all without any reservation. So, He said. "I am the centre of the Universe. I am ambrosia of infinite cosmos. I am Universal. I am to act as sweeper and purify."

Thns, the beauty of the divine game came within the

reach of our knowledge gradually and by degrees. Tasting of the inexplicable charm of divine manifestation —which was an object of imagination to most of us during 'Brojolila, an object of partial realisation during 'Gourlila',—became a matter of full-fledged realisation for the commoners in 'Bandhulila'. It is not a matter of comparison, because the Godhead is one and the same in all the incarnations. What I mean to say is that the God-head, this time, opened out His complete 'self' and associated Himself with His beings in a very easy manner. Perhaps all these happened as a natural flow of the process of evolution. Bandhusundar alone knows the beauty and sanctity as well as the significance of His expositions.

THE PHILOSOPHY OF MAHA-UDDHARAN

Sripad Sanatan Goswami raised three eternal questions before Sri Chaitanya Mahaprabhu :

1. Who am I ?
2. Why I am afflicted with sufferings ?
3. Where lies my welfare ?

These are the eternal questions of mankind. Consciously or unconsciously every rational being broods over these questions.

The answers came from the Lord :

1. Every living being is the eternal follower of Srikrishna. He is in eternal servitude of God.
2. Detachment from Srikrishna is the cause of sufferings. The living beings suffer only when they forget their actual identity.
3. Welfare lies in revival of relationship with Srikrishna.

The questions are hard ; harder are the answers ; and hardest are the follow-up actions. Apparently the questions seem to be simple and the answers are also simple ; but it is very difficult to practise the prescriptions. Illusion (Maya) does not permit us to elevate our thinking to that height where from we could develop our attachment with the Supreme Lord—Srikrishna. 'Maya', rather, always pushes us downwards and makes us blind. The gravitational pull of 'Maya' is so intense that it is almost impossible to come out of its grip. Ofcourse, the goal is attainable and the blessed few attain it. But the overwhelming majority of beings are charmed by outwardly centrifugal forces. We un-

knowingly prefer to remain in darkness and unwillingly invite sufferings under the cover of 'Maya'. We have been trapped in the darkest arena of mundane existence. It is the most unwanted phenomenon. But how to get rid of it ? And, who is to salvage these fallen creatures ('Kit') ?

Lord Jagadbandhu, the God of infinite kindness has kindly descended in this mundane plane with His mission to emancipate the wearied beings The merciful God-head could not but be moved at the pain-ful sight of the fallen creatures ('Kit') of the universe. With a deep sense of mental affliction and agony He lamented for the wretched creatures, and His feeling got expression in the words 'Ha-Kit-Patan'. It is an unthinkable reality that the God-head has come down to rescue His creatures. This time, the .Lord is determined to elevate each and every being. None would be left behind. The God of mercy is very much anxious to pick us up to His bosom. He asserted : "You creatures think of Me or not, I will think of you—all through." It appears that it is His liability to bring all of us back to the proper track and shower upon us His divine blessings. Thus He wants to make us reach the ultimate goal and keep us adsorbed in a state of perpetual felicity

—a condition of unending bliss.

'Maha-uddharan' refers to the supreme state of welfare for the entire mankind. The basic components of a man are—body, mind and soul. Supreme welfare implies highest and perfect and ideal synchronisation of all these three components. Bandhusundar asserts that 'Brahmacharya' is the best method of ideal development of 'body'. The best method of mental development is to inculcate the virtue of love for maukind. Being completely selfless and getting rid of all narrowness, men are supposed to embrace men on the basis of humanity. Such an ideal thinking alone can ensure development of 'mind'. For the development and manifestation of 'Soul' various ways and means have been prescribed by the holy scriptures. Amongst all the means, the ideal one is to establish a deep and loving relation with the 'Lila Purushottam 'Sri Hari'. Brahmacharya is that condition of living which helps to bring us in close proximity with 'Sri Hari'. Lord Jagadbandhu advised: "Practise Brahmacharya and preach Brahmacharya." For mental elevation, He said, "By heart and soul, have mercy on all beings and work for their welfare". And for nourishment of soul, Bandhusundar wanted us to remain absorbed in the thought of eternal sports of 'Sri Hari'. He made the

practice of Brahmacharya sweet and juicy and charming by instilling in it the mellifluent flow of 'Harinam'. Here lies the beauty aud sublimity of His teachings. Thus the Supreme Lord Sri Bandhusundar wants to keep His creation submerged in the ocean of ambrosia and put it in a state of unending and perpetual delight, This is the connotation of 'Maha-uddharan' (Universal emancipatlon —as I could guess,

The age of universal annihilation ('Maha-pralay')— the age of great demise ('Maha-mrityu') has set in. The course of great destruction is on progress. This critical juncture shall pass-by and the golden age of 'Maha-uddharan' shall make its appearance. Under the impact of 'Mahauddharan' "not only man but even stones and brick will dance in 'Harinam'. Atoms and molecules will taste the beauty of divine existence. Essence of preceptor ('Guru-Tattva') will be revealed. Yamuna will flow everywhere"—these are the heavenly optimistic notes exposed by Lord Jagadbandhu.

After so much of narration, I think, I have not been able to explain even an inkling of the philosophy of Mahauddharan. So, at this stage, I prefer to quote some portion from the Fourth Lecture delivered in the World Fellowship of Faith (U.S.A., 1933), by my most revered

Preceptor—Philosopher-Guide Dr. Mahanambrata Brahmarehariji. He spoke: "To the query how can we realise that stage in the transcendental world of love, Mahauddharan is the reply. The word 'Maha' means Great, but I cannot translate the 'Uddharan'. You are familiar with the terms like release, salvation, emancipation or 'Mukti' as the Hindus call it, or 'Nirvana' as the Buddhists call it. 'Uddharana' is a term like them but it has a totally different connotation. All those terms—salvation and the like—are negative, while 'uddharana' is positive. 'Uddharana' begins after salvation. We are said to have salvation when we free ourselves from bondage—getting rid of limitations. 'Uddharana' means something beyond that. 'Uddharana' is positive realisation of 'Hari'. This idea of positive and negative freedom can best be explained by showing the difference between work and play. Work is disciplined habit play is free impulse. When we work in an office, which is like a big machine, we do our parts mechanically. We are free of course, but negatively free. In work we are partially personal, really impersonal. While we play and enjoy leisure in the association of friends we are fully personal. Each member adapts himself to the thoughts and sentiments of other. Each regards the other as a

unique individual to whom he adjusts himself in a special way. The complete individuality of each is evolved. We are completely free—this is positive freedom—the free play of the total personality. In an office—an impersonal group—for example, the Bell Telephone system. or a life insurance company, there is no such recognition of individuality, not is individuality evoked. Each may respond to some act on the part of the other, just as one wonld respond to some physical object or mechanical signal. But in play, in the family circle or among friends, we spontaneously bring into operation the full personality of each. There exists an easy inter-play of sentiments.

Salvation or Emancipation is to get a job in God's office—to work in harmony with the world-order. But 'Uddharana' is more than that. It is the enjoyment of God in His family circle. Who constitute this family of of God—each unit of being—each unit of consciousness ? Herein lies the significance of 'Maha'. We need a circle —we need an association of friends. We depend upon play-mates for the fullest realisation of one another's individuality. So long as one friend is absent, the enjoyment is not complete. A single man remaining in bondage can not be tolerated by a true lover of freedom. So long as there is one soul left outside there will be no

'Mahauddharan'. This is the philosophy propagated by Hari-Purush-Jagadbandhu and this is His 'Mahauddharan' Sriman Mahanambrataji enjoyed the touch of that ambrosial thought and tried to instil in us a little bit of that divine feeling. It is difficult to have proper realisation ; even then we like to recite in his language—

The whole world our family,
The sky our canopy, nature our bed,
Earth our world mother, all beings brothers,
Hari-Purush Jagadbandhu over our head."

With such a state of mind and belief, we have to go on chanting the song of 'Mahauddharan'. The new world order shall shine in bliss and beauty and we, the micro-components, will be enjoying the serenity and charm of the mundane existence. In fact, the boundary line or the barrier between mundane and supra-mundane plane shall cease to exist. Such an unthinkable transformation of the cosmic reality at the instance of the Godhead Himself has been called 'Maha-uddharan'. The Supreme Lord leads the cosmic process to its goal through His own plan. By the grace of Bandhusundar, we are confident, the humanity shall gradually attain the most desired and adorable height. Dr. S. Radhakrishnan observes ; "The Eternal is present in the soul of man as its secret ground

and it forms a bridge betwee the finite and the infinite. From the spark of the Divine which is in every human soul, the greatness, the creativeness and the unboundedness of the human spirit is derived. The soul can escape from necessity, from the pressure of time. The self is partly determined and partly determining. It has creative power. Because man is a spark of the Divine, he has creative freedom. Insight into truth is the foundation of human happiness. The way of man's fulfilment is through sacrifice, love and service. By developing detachment and objectivity towards one's own needs and sufficient compassion for other's needs we grow into the likeness of the Divine". Such an elevation of humanity shall usher in the state of 'Maha-Uddharan'. We are to strive heart and soul and hasten up the process by means of continuous chanting of 'Harinam-Mahanam'. It is an astonishing fact that Lord Jagadbandhu, in His apparently lifeless body, is perpetually absorbed in His thonght of 'Mahauddharan'. Who knows, the 'Lila-Purushottam' Bandhusundar might reveal Himself in the samebody and witness and enjoy the implementation of His declared objective of Mahauddharan. It is purely a matter of belief and outside the scope of logic.

ENCHANTING BEAUTY OF LORD JAGADBANDHU

When the Godhead descends in this mundane plane, He assumes a normal human appearance like you and me. But this analogy does not go far. Similarity of appearance with human beings vanishes as soon as we look into the contents of His body composition. God Jagadbandhu did not have a body of flesh and blood exactly like that of ours. His divine body was a condensed form of nectarine moonlight. With a deep sense of affliction for the fallen beings, the God of infinite mercy composed His moonlit body and revealed Himself before the ailing beings. It is an unthinkable reality. We do not know how it happened But it happened. The answer lies in Oriental philosophy—not in the science of mathematical calculus. The beauty of ambrosial body and physical features of Bandhusundar can not be compared with any other object in this Universe. In explaining the nature of human beauty, we, generally, take help of the words 'Paragon', 'angel', and the like ; but no such word or term enough to explain the enchanting beauty of Bandhusundar, Any description of His

beauty is beyond human comprehension and imagination. We can at best make a futile attempt to have a fractional idea of His physical charms. His body complexion was like that of pure gold. A bright and dazzling aura would ceaselessly flow out of His unearthly body. It was impossible to look at the flash of light coming out of His divine body. Once Bandhu Sundar was taking His bath in the river Padma. Many people to their utter bewilderment witnessed that the water of the rever had caught fire.

Sometime in 1982, I met a gentleman at Barisal (Bangla Desh) who told me the story of an unknown devotee of Bandhusundar. The said devotee met the gentleman in a street and, without any refcrence or context, asked, "Have you seen Prabhu Jagadbandhu ? Do you have any idea about His body complexion ?" Without waiting for any response the devotee continued, "Have you seen the colour of rising sun in the sea-coast of Burma ? No. No···! Do you know the colour of matured ripe pea ? Oh, No···No···, it just con't be explained"—thus saying he sped away.

The blessed devotees who had the luck of having a holy look of the Lord, recorded some descriptions in their books and narratives for the information of the

posterity, From these records we come to know that Sri Bandhusundar had an unusually sublime and peaceful look penctrating into the infinity. His smile was exquisitely charming; colour was partially comparable to pure gold: palms were reddish: nails were just like flower-leaves; body-structure was tall and artistically proportionate, well-built but soft like cream. His movement was melodious and his voice was enrapturing and romantic. His eyes were dreamy; His look was ambrosial; His forehead was wide and radiating; and His arms touched His knees. It seemed that an artist of supra-mundane plane had put forward all his efforts in beautifying the image. Perhaps the Lord Himself got it done in His own plan. Lest people fail to stand the spark and dazzle of His supernatural beauty, Bandhusundar would keep His body covered by cloth. But a piece of cloth did not have the capability of containing the flow of the radiating glow. Of course, it was a blessing for the thirsty devotees. They would enjoy a little bit of that charming flow of divine beauty and cherished the same in the store-house of memory.

Dr. Mahanambrata Brahmachari Maharaj, the renowned saint-philosopher of the present world, had the

rarest of luck tc have a glimpse of Sri Bandhusundar. He says : "Twice did I see him—the Prince of Love and Joy, tall, well-built, of rosy complexion with a tinge of yellow, soft as cotton, bright as the sun, refreshing as the moon, transparent as a stream of clear water. He sat in profound silence, absorbed in an ocean of world thought—a Living Dream in flesh and blood, wrapped in the glory of Mahauddharan or Universol Emancipation. He did not talk with me but His very look brought divine ambrosia to me—a tiny drop of which I still carry in the core of my heart.' (Third Lecture in the world Followship of Faiths).

The body-fragrance of Lord Jagadbandhu was another supernatural dimension of his divine manifestation Divine body has its divine fragrance which can not be compared to any other fragrance of this world. Sri Radha Rani succeeded in locating Srikrishna at Radhakunda simply depending on His body fragrance, She started from Yabat, followed the body-fragrance of Srikrishna and reached her destination. Devi Saratkumari, at the time of her first visit, reached Sri Angan simply following the unique body-fragrance of Prabhu Jagadbandhu. On dropping at Faridpur Railway station she was moved by a supra-natural sweet scent and this

divine scent guided her to the temple where her beloved Bandhusundar was absorbed in the thought of Mahauddharan.

From the writings of Srimat Premdas Brahmachari we come to know that the body-fragranee of Bandhsundar would flow out of His closed chamber and it had aromatizng effect on all. The aroma was so sweet and charming that it was not even comparable to the fragrance of 'Parijat' of the paradise. The clothes and other articles used by Bandhusundar would carry the divine fragrance. Some blussed devotees, even today, enjoy the touch of this holy fragrance at the time of 'Puja and Arati'. Such experiences also confirm our belief that whenever His presence is earnestly solicited by the ardent devotees, the Godhead comes in invisible form and leaves behind His body. fragrance as a proof thereto.

INSTRUCTIONS TO DEVOTEES

By means of continuous pursuits a man has to attain divinity. Life's journey reaches its culmination only when one finds oneself continuously engrossed in the supreme thought of the dearest Lord and His sublime Name. Attainment of such an elevated state of living is possible only through ceaseless effort and regular practice of the code of conduct prescribed by the Godhead or the superman. Our ancient scriptures are full of valuable advice and our saints are very much eloquent on the highest ideals of human life. Lord Jagadbandhu, the ocean of infinite kindness, had issued instructions to some of His devotees for the benefit of the entire mankind. Some of the instructions are quoted here ;

"Show respects to parents." "He who does not get peace in family life, does not get peace by renunciating the world."

Tc some Brahmacharis, the Lord advised : "You go back to family life. Don't lose heart. I am here for you. No worry. Lead family life but in attachment with Me."

"Maintain mothers and brothers always."

"Chant kirtan in respective houses."

"Perform Kirtan in all places. Arrange group discussions (Estogosthi)."

"Propagate Harinam in schools and colleges."

"Commit to memory tenth canto of the 'Bhagavatam' and the 'Charitamrita'. Keep true to ideals. Keep engrossed in divine thought. Be worldly Vaishnab. Observe daily Kirtan and dawntime songs. Maintain Basil (Tulsi) garden."

In a letter to Sarvasukh Sannyal, Bandhusundar had given some comprehensive instructions in the form of a poem :

"Brothers-friends-neighbours and relatives
Treat all with love and affection,
Do not cherish malice and hostility in mind
Give food to the hungry as far as possible.
Observe your duties keeping eye to the highest ideals
Go to places, visited by saints,
Fall prostrate on Saint's feet,—Welter in joy,
Sit at a distance like a cad
Give up anxiety and restlessness.
Visiting bad places and seeing bad sights,
Touching evils and eating harmful food,

Evil companion ill taste and anger, requests of bad
persons,
Receiving unpalatable gift, reading evil books,
—Keep away from such things, in heart and soul
Sit erect—cross-legged (Swastik Asan)
Keep with care pointed eye-sight to nasal-front,
'Brojo', creation, charm. divine sports—as Sri Hsri
performed,
Brood over all that in mind,
Sitting cross-legged in Swastik Asan.
Unscrupulousness and theft, malice, illusion-attachment,
Sleep-drowsiness, greed, grief, laziness, untruth,
Discarding all that, get a purified body,
Otherwise, how could one expecet dominion over the
mind ?
Reading of Scriptures, pity to beings and devotion to
truth,
Little of food and and solemnity to practise ;
Observe everything as per Vedic norms,
Knoweth blessings with all.
Offer everything to God, oh sagacious,
Worldly delight would never give satisfaction ;
Puran-Vedanta-Ved—Sankhya reveals
Can peace be attained without restraining the mind ?"

It is an exhaustive document of eternal advice applicable to all human beings, and sine-qua-non for ideal living.

Lord Jagadbandhu repeatedly reminded all of us :

"After many many births one gets human life. Human life is not for committing sin, it is for serving Krishna." Thus He gave us a complete code of conduct for an ideal life. Some such advice have been given in symbolic form. and it is impossible for me to translate them into English.

On many occasions the Lord pronounced : "Annihilation is knocking at the door. This foretells the invocation of 'Satyayug' (golden age). Harinam is the saviour. Practise 'Harinam' and propagate 'Harinam' all over the universe."

"If you feel some impending danger, then think of Me and drop a basil leaf in water—I will come to know."

Lord Jagadbandhu bestowed on Hari Roy of Pabna the following sermons :

"Always keep in gay mood ; never be offended. Take bath five times in day and night.···keep body clean and do not touch anybody···This body of the Lord is not supposed to be touched by anybody···Being sent by the the Lord you have come to this world ; your duty is to do all works of Him without being allured by illusion."

"If you incur His displeasure, sin will enter in you. Sin invites disease, afflictions and all that. Ultimately one leaves the world with a head-load of curse. As a result, a human being gets a new life in the form of trifle creature or beast. After a long-drawn process of penance, if the merciful Lord grants him again the fortune of having human life, he shall have to play his role in the holy divine game of the Lord. If he again deviates and denounces the eternal scheme of the God-head, he will again go down to the inferno. You have come to play the game of the God-head—go on doing your duties as per His wishes. If you can abide by His desire, gradually you will come nearer to Him and ultimately you will attain the supreme goal of life—His lotus-feet."

There is no short-cut method in attaining the goal of life. Bandhusundar advised all to go on practising the prescribed virtues. If one keeps oneself engrossed in the divine thought, his mind would gradually settle and reach the long-sought-for equilibrium ; i. e., a state of perpetual bliss and delight.

Bandhu Hari added : Hold in high esteem 'Radha-Krishna', 'Brojo', 'Brojobasis', and everything connected with 'Brojo' (Sri Vrindaban). Have faith in them. Make your body and mind holy by observing the rituals."

In course of His advice to Hari Roy, Lord Jagadbandhu had also mentioned the cardinal principles of health and hygiene. He also gave valuable adviee as regards meditation.

The Lord taught us—how to talk, how to walk, how to sleep, how to behave with others and all that.

As regards the Supreme Theology, Prabhu Jagadbandhu had told His devotees : "For the sake of religion even if you face death—no harm. Because, Srikrishna is Religion. You get Srikrishna if you protect religion. Srikrishna is the ultimate object. Save and except Srikrishna and 'Brojo Gopis', all other things are illusory. Discarding all other worships and rites, worship Srikrishna alone. All gods and goddesses are pleased if you worship Srikrishna. So, you need not worship others."

"Sri Guru (preceptor) is Srikrishna—the same. Guru-Gauranga-Gobvinda."

"Chant Kirtan (carol) with dancing. All sins wash out if you can dance properly."

Lord Jagadbandhu advised us to avoid sleep and to take vegetarian diet. He emphasised sanctification in every sphere of living.

EPILOGUE

The holy scriptures uphold the eternal truth that the Godhead is one and only one. He comes down to this mundane plane whenever. He wishes. He manifests Himself in various forms and assumes plural entities. This He does for the sake of His divine sports and dalliances. That purpose being over He assumes His original unified form After a delightful sojourn the Godhead withdraws His manifesting entities and reveals Himself as the single and only embodiment of the supreme power. Such an embodiment is Lord Jagadbandhu. This Lila is the combination of all things. In Lord Jagadbandhu, the humanity witnessed the culmination of the process of divine manifestation. He manifested Himself with a view to completing the job of lifting all the beings to the supra-mundane plane. This is a gigantic task, and Lord Jagadbandhu descended in full divine form to make the process of universal emancipation a reality. He has set in the process moving and all beings shall be tasting His blessings.

Human civilisation must have a culmination point.

It shall reach such a height where all beings shall enjoy idyllic and perpetual bliss.

Lord Jagadbandhu descended to discharge the sublime task of universal emancipation by lavishly bestowing His blessings upon the afflicted beings He wished to build up a nation of 'Mahajatic'—an ideal race of human beings. For the fulfilment of this noble mission, His instruments were 'Brahmacharya' and 'Harinam'. The Godhead Himself practised these virtues and induced the human beings to follow that divine way of living. Bandhusundar had entered into the 'Mahagambhira' (the closed chamber for keeping continuously engrossed) ; kept Himself absorbed in the ambrosial ocean of His divine game ; initiated the process of emancipation ; and proclaimed the emergence of the Golden Age. Meanwhile, He resisted and blunted the force of annihilation by His own supernatural body. The Godhead does not keep Himself away from the touch of the Laws of Nature. So Bandhusundar subjected Himself to the destructive force of nature and protected the world from the jaws of annihilation. Unfortunately for human beings, the fatal blow of annihilation made Him stunned and made us apparently segregated from Him. But this is also a part of His divine game. Prabhu Jagad-

bandhu is eternally engrossed in His own thoughts for the sake of universal emancipation. He is very much with us and has been playing His delightful games There is no interruption. It is our myopic vision which does not permit us to see Him properly. As pre-ordained the supreme Lord Bandhusundar is now absorbed in His "Trayodash Dasha"—a state of static-dynamic existence of self-enjoyment.

It was Aswin I, 1328, of the Bengali year. Lord Jagadbandhu entered into his 'Troyodash-Dasha'. The clinical sign of life disappeared, though the holy body continued to radiate its sparkling glow. The unexpected event came as a bolt from the blue. Devotees from all parts of the country rushed to SRI ANGAN (the temple of the Lord at Faridpur, Bangladesh) Amidst utter confusion and lamentation the devotees started chanting 'Mahanam Kirtan'. In high expectation and with continuous kirtan, the devotees waited for eleven days, but in vain. The Lord did not wake. On the 12th day, Krishnadasji, an ardent devotee, informed others that he had received instructions (in dream) from the Lord for keeping Him under ground after proper worshipping. Tears rolled out of the eyes of thousands of devotees. They observed the heart-breaking rites per-

formed under the guidance of Krishnadasji. The light disappeared, the Mahanam Kirtan stopped, and the devotees dispersed.

Thereafter, Sri Mahendraji, Sri Kunjadasji, Sri Nabadwipdasji, all devotees of the highest order, met together and initiated discussions on the contents of 'Chandrapat' and 'Harikatha' Referring to a line of 'Chandrapat'—'Bandhu Nai Jāy' (Bandhu does not go)—Sri Nabadwipdasji emphatically stated that the Lord had entered into His 'Troyadash-Dasha' The Lord Himself had given such an indication much earlier. Now it was the sublime duty of the followers to go on chanting 'Mahanam' uninterruptedly. They reached the firm conclusion that Lord Jagadbandhu would emerge in the same body someday. This conclusion is not based on mere belief ; it is based on categorical assurances given by the Lord Himself.

The great devotees shook off their melancholy state of mind and resumed their assigned duties. After a gap of about three weeks, Mahendraji and Kunjadasji entered into Sri Angan and started 'Mahanam Mahakirtan' on 2nd Kartik of 1328 Bengali year. This 'Mahakirtan' has been going on continuously and uninterruptedly.

In the meantime, the Divine Body of the Lord was put into a wooden casket and placed inside the temple During the liberation war of Bangla Desh, the holy casket was brought to 'Mahauddharan Math" Calcutta Again, in 1991, the casket containing the supernatural body of Prabhu Jagadbandhu had been shifted to 'Mahendra Bandhu Again', Ghurni, West Bengal, But there has not been any break in the chanting of Mahanam. It is the firm conviction of the followers of the 'Mahānam Sampradāy' that the Lord would definitely reappear amidst Mahakirtan. He would surely come out of the ambrosial state of 'Troyadash-Dasha' and embrace and emancipate all beings. The present Acharya (preceptor) of Mahanam sampraday, Dr. Mahanambrata Brahmachari Maharaj believes it from the core of his heart, and hence, I too believe. The proposition seems to be unthinkable, But unthinkable and unimaginable things also do happen if He wishes.

At this stage of waiting, we have a sublime duty to perform. This duty is nothing but chanting of 'Mahanam'—

"Haripurush Jagadbandhu Mahāuddhāran.
Chari-Hasta Chandraputra Ha-kit-patan.
(Prabhu Prabhu Prabhu Hey) (Anantānantamay)".

Continuous chanting of this kirtan shall bring back Lord Jagadbandhu before the eyes of mortal beings. The entire universe would dance in Harinam and all beings shall conglomerate in joy and bliss.

In this context, I fail to resist temptation to quote a few lines from a poem written by Robert Frost, which further strengthen our belief :

"The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep
And miles to go before I sleep."

The supreme God of mercy and kindness, Lord Jagadbandhu has a commitment—a standing promise to the beings of the world,—the promise of universal emancipation. He had assured us : "This Lila shall continue for thousand years." He had proclaimed : "Even the stones shall dance in Harinam." Again, the 'Chandrapat' and the 'Harikatha' give some symbolic indications about His 'Troyadash-Dasha' as well as restoration therefrom.

On the basis of these proclamations and asssurances we can definitely hold high our conviction that the Principal Personage of the Drama can not remain out of sight. He shall reappear and shall fulfil His promise of Universal emancipation. The Godhead can not enter

into the arena of silence and slumber keeping His mission incomplete. The Sun will rise and all beings shall meet Him again in this mundane plane. Allobjects—animate or inanimate—will dance in 'Harinam'. All living beings shall enjoy the taste of life divine.

JAI JAGADBANDHU HARI
JAI MAHAUDDARAN LILA

———

A MONOLOGUE

Oh Lord ! Thou remain before me
Remain in front of my life ;
You go ahead, leaving foot-print,
I follow the impression of thine imprint.
When sense-greed raises head,
Reasons fail,
When rhythm of life breaks,
Mind becomes restive,
Pray to see you in every step
In front to me.
Oh Lord ! Thou remain before me.
When din and bustle blocks my hearing,
Ignorance makes me biind,
Selfish desire puts barrier
Makes my judgment confined,
May Thy 'saviour' name
awaken in my heart.
Oh Lerd ! Thou remain in my front.
When my praise in others' tongue
Makes me overwhelmed,

When blame-insult-ignominy
Makes my heart perturbed,
How much away I am from you
Gives me pain.
Oh Lord ! In my front Thou remain.
When whirlwind of pride and conceit
Breaks life's mission,
When weeds fill up everything,
Thorns ruffle the body,
Unfold then the flower of mercy
In my life's garden.
Oh Lord ! In my front Thou remain,

—×—

[Translated from the Hymn in Bengali composed by Dr. Mahanambrata Brahmachari Maharaj, while he had been in the U.S.A., 1933-39]

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বন্ধুবার্ত্তা
বিশ্বধর্ম্ম
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ঈশ্বর নাই ! ঈশ্বর আছেন !!
উপমা মহানামব্রতস্য-দুই খণ্ডে
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মহানামব্রত ভাষণামৃত

প্রাপ্তিস্থান

মহাউদ্ধারণ . মঠ, ৫৯, মানিকতলা মেন রোড কলিকাতা-৫৪। **শ্রীশ্রীমহানাম অঙ্গন,** রঘুনাথপুর, কলিকাতা-৫৯। **শ্রীজগদ্বন্ধু ধাম,** ডাহাপাড়া, মুর্শিদাবাদ। **শ্রীমহানাম মঠ,** পোঃ নবদ্বীপ, নদীয়া। মহানাম প্রচার গাড়ী, শিয়ালদহ ষ্টেশন। **মহেশ লাইব্রেরী,** ২/১, শ্যামাচরণ দে ষ্ট্রীট, (কলেজ স্কোয়ার) কলিকাতা-৭৩। **সংস্কৃত পুস্তক ভাণ্ডার,** ৩৮, কর্ণওয়ালিশ ষ্ট্রীট, কলিকাতা-৬। **সঞ্চয়ন,** কুচবিহার। **মহানাম অঙ্গন,** আগরতলা, ত্রিপুরা। **সর্বোদয় বুক ষ্টল,** হাওড়া ষ্টেশন।

প্রচ্ছদ মুদ্রণ—ব্রিপ্রোডাক্‌শন সিণ্ডিকেট, কলিকাতা ৬